

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JANUARY 11, 1899.

NEW SERIES, VOL. 1, No. 8

Mississippi College is moving up briskly. Thirteen new students have been enrolled since Christmas.

We preached last Sunday morning and night for the First Baptist Church, Jackson, to good congregations. We have not yet secured a pastor but hope we will soon. The outlook is bright for a glorious future for this church.

Do not forget that February is College month. The State Mission Board and the Board of Trustees of Mississippi College both urge that all our churches take collections for this work during the month of February. Send all such funds to Dr. W. T. Lowrey, Clinton, Miss.

In number 4, we mentioned the fact that Hon. J. F. McCool would likely be a candidate for Governor, and in that connection expressed our appreciation of Christian men for office. Last week we mentioned the fact that word had come from different quarters expressing a wish for Judge Longino for Governor. We dared to say "we would rejoice to see him in the executive chair." This has slightly kindled the ire of some of our Kosciusko friends who think we are dishing into politics. We simply described the character we would like to see as Governor and mentioned the name of Judge Longino as illustrating that character. We will say to the reader, if he chooses to do so, substitute the name of Hon. J. F. McCool. We would be very happy to see either of these gentlemen in the executive chair.

We are sorry to learn that our esteemed Bro. St. Clair Lawrence, has had a serious tussle with "the grippe" recently, but glad to learn that he is improving. Hope he will be himself again soon.

Through the kindness of Rev. H. L. Finley, we have a copy of the minutes of Hubbard City Baptist Association. The next session will be held with Olive Branch Church, Friday before the fourth Sunday in August, 1899.

The Fifth Sunday Meeting.

To be held with Long Creek Church, Sallis, Mississippi, commencing Friday, January, 27, at 10 o'clock, A. M.

1—Devotional exercises thirty minutes—A. I. Reynolds.

2—Organization.

3—Introductory sermon—T. J. Fowler, alternate, D. L. Wilson.

4—Exegesis—Matt. 6-13—S. W. Sproles, H. P. Hurt.

5—The importance of the instruction of young converts in the teachings of God's Word—D. P. Smith, J. B. Swearny, W. W. Hollingsworth, D. L. Wilson.

6—The Lord's Supper—A. J. Johnson, G. E. McDaniel, Wiley Sanders.

7—What is the difference between the Kingdom and the Church? If any, can a person belong to one and not to the other?—J. T. Dicken, T. J. Fowler, J. P. Hickman.

8—Should a minister accept a call as Pastor of a Church when there is no visible means of support?—W. R. Lacey, J. H. Smith, H. M. Whitten.

9—Benefits of Fifth Sunday meetings—S. C. Eastham, Joe Carr, C. E. Hollis.

SUNDAY MORNING.

Sunday School Mass Meeting.

H. M. WHITTEN,

H. P. HURT,

WILEY SANDERS,

Committee.

Dear Bro. Searcey:

I have read each copy of THE BAPTIST as it has come to hand. Can say with others, "I like the whole thing."

But my special object in writing now is to say, Amen, and Amen, to Brother Buck's "How can Children be kept in Sunday School?" J. L. Low.

Utica, Miss., January 9th, 1899.

THE YOUTH, Volume 1, No. 1, is on our table. It is a neatly printed, eight page, three column monthly, edited and published by our esteemed little friend, Peyton Jacob, of Fayette, Miss. Price, 50 cents per year. We wish the young editor great success.

Marriages.

UNIVERSITY, MISS., Jan. 6, 1899.

At the residence of the bride, near Olive Branch, at 6 A. M., November 9, 1898, by W. I. Hargis, Mr. J. M. Holloman, of Memphis, and Miss Lilla Brigrance.

At the same home, by W. I. Hargis, at 7 P. M., January 4, 1899, Mr. J. L. Flinn, of Memphis, and Miss Linnie Brigrance, were united in marriage. Both couples will henceforth make Memphis their home.

At Clear Creek Baptist church, Lafayette county, by W. I. Hargis, December 21, 1898, Mr. Geo. Rayburn and Miss Bessie Teetus.

At the home of the bride, in Oxford, Miss., by W. I. Hargis, at 8 P. M., January 3, 1899, Mr. Frank Matthews and Miss Talia Hampton. These young people start in life under most favorable conditions.

At my home, September 14, 1898, Dr. J. S. Locke and Miss Leona Holcombe, both of Burgess, Miss., were united in wedlock.

W. I. HARGIS.

P. S.—One or both of each of the above couples are Baptists. I have married others recently who are not Baptists.

W. I. HARGIS.

LONDON, ENGLAND,
December 27th, 1898.

Editor Baptist:

DEAR BROTHER—Please change the address of my paper from 186, The Grove, Camberwell, London, England, to Abeokuta, via Lagos, West Africa.

I hope to leave for Lagos in a few weeks. Thanks for such a good paper. God bless the Baptists of Mississippi.

Yours in Christ,

W. T. LUMBLEY.

The Cubans are highly incensed over the prospect of the United States collecting their revenue through the Bank of Spain, at Havana.

Columbus Association.

Dear Brethren:

At the last meeting of our Association, a collection was taken to pay the matriculation fee at Mississippi College, of a worthy young licentiate from this body. Through a misapprehension on the part of the brother who presented the matter to the Association, the impression was made, that no further aid would be needed. Now, it appears that the young brother gave up a good school, and some pastoral work, which was yielding a comfortable support, to attend the College, under the impression that the Association would provide for his board and other necessary expenses. He has no means, and unless we come to his assistance promptly, he must leave College. If the situation had been understood by the Association, there is no doubt that enough would have been raised to meet all expenses. At the instance of the moderator, Dr. T. G. Sellers, I make this suggestion to the churches. That all contributions to Ministerial Education be sent to the Board with instructions to apply the same to the support of the licentiate from this Association. Let us act promptly, and relieve him of all anxiety. It should be esteemed a privilege to contribute to this cause.

J. W. DEUPREE, Clerk.

Birmingham Baptist is the name of the paper edited by Dr. B. D. Gray and Dr. A. C. Davidson at Birmingham, Alabama. The paper is an eight page monthly, and is devoted to denominational work in Alabama. Bro. Gray is a sprightly writer, and has a host of friends in Mississippi. We put his paper on our exchange list, and will charge him boot, in the way of several articles for THE BAPTIST during the year.

Bro. Bailey has been held fast in the clutches of "the grippe," for a week past, very much of his time confined to bed. We are glad at this writing, to see some signs of improvement.

A great collision occurred on the Southern Railroad. Loss \$100,000.

Our Pulpit.

Immanuel.

BY J. M. PENLTON, D. D.

As they shall call his name Immanuel, which being interpreted is, God with us. Matt. 1:23.

We learn from the context that the birth of Christ was to be miraculous. His body was to be produced by the Holy Spirit, and a virgin was to be his mother. This we are told, was to take place that it might be fulfilled which was spoken by the Lord through the prophet. The word fulfilled is used in several ways. Here it seems to indicate that what had occurred before, now occurs in a more striking manner. The reference is to Isa. vii, 12. Whatever was true of a virgin mother in the days of Ahaz, was pre-eminently true of the Virgin Mary. She brought forth a son. The text tells us his name, which is my theme—

IMMANUEL.

The term, being interpreted, or rather translated, is, God with us—that is, God is with us. This is a precious truth of transcendent importance, and our first business will be to consider—

1. What it implies. Most obviously it implies—

1. *God incarnate.* One part of the great mystery of godliness is, that God is manifest in the flesh. In 1 Tim. 3:16, we read, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This manifestation in the flesh pertains to the second person of the Godhead. That is to say, neither the Father nor the Holy Spirit became incarnate. According to divine plan, "the Word was made flesh." As Christ is God, divinity is certainly incarnated in him as he would be in the three persons of the Trinity, had they all assumed the nature of man. While the two natures, the divine and the human, are united in Christ, they are not blended. Divinity is not humanized, and humanity is not deified. The two natures are inseparable, everlasting union. That God was manifest in the flesh, we see from the birth; the life, the death, and the resurrection of Christ. His birth, as we have seen, was supernatural. The "child born" was "the mighty God," "the Son given," was "the

Father of the everlasting age," as we learn from Isa. 9:6. The life of Christ shows him to have been the Godman. As man, he hungered; as God he multiplied the few loaves and fishes, and fed hungry thousands. As man, he thirsted; as God, he said, "If any man thirst let him come to me and drink." As man, he slept in a ship on a pillow in a storm; as God, he rebuked the winds and waves, and there was a great calm. As a man, he wept at the grave of Lazarus; as God, he said, "Lazarus, come forth," and death bearing the voice returned the dead. As man, he died; as God he opened the gates of Paradise to the penitent robber. As man, having laid down his life he was buried; as God, he rose in majesty from the sepulchre of Joseph. Truly Christ is Immanuel, God with us.

2. *Great love for man.* This induced the incarnation. It may be said that the Father and the Spirit loved man too. Even so, and they sanctioned the incarnation, giving it most cordial approval, but the incarnation pertained to the Son. How great his love, making him willing to become the man Christ Jesus! It was amazing condescension when the Son of God became the Son of Man the Son of Mary. A mere man would stoop very low in assuming the form of a worm and crawling on the earth. In this case, however, there would only be a union of the finite with the finite; for finiteness belongs to all creatureship. It has to do with angels as well as insects. When the Eternal Word became Immanuel, God with us, the infinite and the finite came together, the widest extremes of being met. It was love, inexpressible love, that led to the incarnation. There would have been no manifestation of God in the flesh, if there had not first been wondrous love in the bosom of God. Love alone enables us to account for the incarnation.

"O for this love let rocks and hills
Their lasting silence break!
And all harmonious human tongues
The Saviour's praises speak!"

Christ's incarnation, prompted by his love, was preparatory to his atoning sufferings and death. This leads me to say that the term Immanuel implies—

3. *God reconcilable to man.* In 2 Cor. v. 19, we read that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "God in Christ," etc. These words are full of meaning. They imply that God

saves sinners through Christ alone. Christ's manifestation in the flesh to make atonement for sin, had a Godward and a manward reference. We have in Heb. 2:17, the words, "in things pertaining to God," and these words are full of meaning. It is sufficient now to say that mercy and justice are things pertaining to God; but mercy could not become effective in saving sinners till the claims of justice were satisfied. There is nothing in the divine nature more fundamental than justice. It is optional with God whether he exercises mercy or not, but there is no option with regard to justice. God is obliged to be just. There is an inexorable necessity for it growing out of his rectitude and perfection of his nature. Justice embodied in the divine law, has claims against all the transgressors of that law. How are these claims to be met? The answer is to be found in Rom. 3:25, where it is said of Christ, "Whom God hath set forth as a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus."

Without this propitiation, God could not be just in saving sinners. The justice of his nature demands a basis worthy of himself for the exercise of his mercy. This basis is supplied by Christ's atonement, which vindicates justice, upholds the majesty of law, and thus maintains the authority and rectitude of the divine government. This is the "Godward" view of the atonement, and it makes the "manward" view perfectly satisfactory. That is, the atonement has saving power for man, because it has propitiated and satisfied the justice of God. In other words, God, in consideration of Christ's atonement, can be just, and the justifier of him that believeth in Jesus. Without the atonement we should have the words, "just and the condemner," but with it we have, "just and the justifier." The cross alone secures this amazing conjunction of terms, enabling God to refer to himself as "a just God and a Savior." These are a few of the things implied in the name Immanuel, God with us. I notice—

II. *The blessed counterpart of the subject.* If the term Immanuel means that God is with us, then we may be with him. We may be with him as follows:—

1. In a state of acceptance with him. All in whom the purpose of the incarnation is effected are brought into this state. They are accepted in the Beloved. Eph. i. 6. Christ becomes to them the law for righteousness. Rom. x. 4. He is made to them wisdom, righteousness, sanctification, and redemption. 1 Cor. i. 30. This righteousness is received by faith. Phil. iii. 9. Those receiving it are brought into a state of justification with God.

2. In a state of union with him. Justification changes man's legal relation to God, regeneration changes his moral relation. The former changes his state, the latter his heart. A change of heart brings about spiritual union with God. Man in his natural state is alienated from the life of God. Salvation reclaims him from his alienation and unites him to God. This union is so intimate, that in reference to it we have in 1 John iv. 16, the remarkable words which defy paraphrase: "He that dwelleth in love, dwelleth in God, and God in him." What a blessed union is this!

3. In a state of fellowship with him. The fellowship results from the union, and is very precious. "Truly our fellowship is with the Father and with his Son Jesus Christ." This is but a repetition of the beloved disciple of what Jesus had said: "If any man love me he will keep my words; and my Father will love him, and we will come to him and make our abode with him." John xiv. 23. The Father and the Son, by the agency of the Holy Spirit, take up their abode in the heart of the man who loves Christ and keeps his words. Fellowship with God! What a thought! What has an angel more than communion with the ever blessed God? Indeed, man's communion is sublimer than that which angels enjoy, for it has been secured by the precious blood of the cross. But for this blood no one of Adam's fallen race would have fellowship with God.

4. In a state of glory with him. God is with us that we may be with him in heaven. This is the happy destiny that awaits the saints. Heaven is in a special sense the dwelling-place of God, and his people are all ultimately to be with him. In his presence is fullness of joy, and at his right hand there are pleasures forevermore. When Christ appears, his followers will appear with him in glory, and be like him, for they will see him as

he is. God with us—we with him in glory.

REMARKS.

1. Human nature is highly honored. It has been allied to the divine nature, and is enthroned in heaven in the person of Immanuel. 2. We should appreciate this honor. The way to show our appreciation of it, is to give to Christ the reception which his character and mediatorial work demand.

Death of Rev. C. C. Lee.

Elder C. C. Lee was born in Wilcox county, Alabama, on April 14th, 1823. He joined the Cedar Creek Baptist Church in that county, in July 1839. A few years later, he removed to Covington county, Mississippi, where, in July, 1847, he was licensed to preach, by the Leaf River Church, Norvell Robertson, Jr., being pastor. In May, 1851, he was ordained to the ministry, in Hickory Grove Church in Madison County, by Elders J. M. Knight, and John Neal, and was forthwith called to the care of that church.

On November 5th, 1851, he was married to Miss Fannie J. Watley, at Philadelphia, Mississippi, who still survives. She was, to him, a constant inspiration to zeal and devotion. In a brief unpublished sketch, he says of her: "My wife has been a helpmeet indeed. In all our trials and hardships, she has never faltered. Full of faith, meekness, fortitude and self-denial, her cheering words have often impelled me onward, when in mine own weakness, I fain would have abandoned the fight."

From the date of his marriage, until 1866, he continued to preach in Neshoba, Winston, Choctaw, Carroll, Holmes, Yazoo, and other counties in Mississippi, filling during these years, some very important pastorates. During the year 1859-60, he was general agent in Mississippi, for Home and Indian Missions, under appointment from the Marion Board, of which, Dr. Sumner was at that time corresponding secretary. In 1866, he removed with his family, to Navarro County, Texas. Here he found a sparsely settled country. The churches were few, the members poor. There was not in the county, a church building owned by the Baptists. What little of preaching the people heard, they heard in the open air or in log school houses. But undaunted, he here resumed the work, to which he had consecrated his life. As

pastor without a salary, or missionary whose compensation depended on contributions from the field, he labored for years in this and adjoining counties, sowing diligently the good seed of the blessed gospel, which in after years he saw springing up and bringing forth fruit, some thirty, some sixty, and some an hundred fold, out of the abundant grace of the all-wise God.

In 1879-81, he was pastor of the church at McKinney, and a few years later, at Mexico, Texas. In 1890, he removed to Winkler, a small hamlet in Freestone county, where he engaged in teaching and preaching. About four years before his death, he gave up teaching and retired to his farm, near Winkler, where, with the exception of a winter spent in Corsicana, he resided until his death. But he did not cease to preach. During the winter of 1897-98, while residing in Corsicana, he preached regularly once a month, each, to three country churches, and continued to serve the church at Winkler as pastor until only a few weeks before his death. He loved the cause of missions.

Though unwell, and unusually feeble, he attended the great State Convention of Baptists at Waco, October 7th to 11th, and continued to rejoice over the great work there accomplished, to the end. He felt impressed that this would be the last great meeting of Baptists that he would attend on this side of the Eternal City of God. And so it was. He was taken ill almost immediately after his return and gradually sank to the end. On November 16th, at five o'clock in the afternoon, God took him. He died, as he had lived, full of the hope of a blessed immortality beyond the grave. A few hours before he died, he called to his bedside a devoted daughter-in-law, and said to her, "My death illustrates the glorious Gospel which I have preached for fifty years." These were his last words. Glorious gospel! To preach it was his darling ambition in life; to have preached it, his sweetest consolation in death.

His was a life of labor in the Master's vineyard. Preeminently analytical, he indoctrinated the churches under his care, in the purest theology, as taught by the Baptists. Of his power as an exegetical writer, the files of the old Tennessee Baptist, The Watchman, The Texas Baptist Herald, The Baptist Standard, and of many

other Baptist publications, bear record. But his greatest zeal was for the spread of the gospel. He loved to preach the cross of Christ, and it delighted him above everything to know that this gospel was being carried into the uttermost parts of the earth.

During many of the years of his active life, his meager salaries as pastor were supplemented by teaching. Not a few of the successful ministers of the present day, may trace their rise to the training received from him. In these, the seed of his planting, is yet growing and bearing fruit, and will continue to grow and fruit in the fullness of the years to come.

"Blessed are the dead that die in the Lord; they rest from their labors, and their works do follow them."

J. D.

Corsicana, Tex., Dec. 27th, 1898.

Central Association.

Fifth Sunday meeting, to be held at Raymond, Friday, Jan. 27, 1899.

1. 10 A. M. Devotional Exercises, conducted by J. H. Whitfield.

2. Organize.

3. "A Scriptural Church, and Terms of Entrance Therein"—W. J. Derrick, W. W. Coody.

4. 11 A. M. Sermon by L. S. Foster.

AFTERNOON.

5. "The Essential Condition of Christian Growth"—A. J. Miller, W. T. Ratliff.

AT NIGHT.

6. "The Modern Dance"—T. J. Bailey, J. F. Hailey.

SATURDAY MORNING.

7. "How should the younger members of our churches be thoroughly trained in all lines of Christian Work?"—J. B. Searcy, J. C. Bruce.

8. "The Value of Young People's Societies to our Churches,"—P. A. Haman, P. H. Eager.

AFTERNOON.

9. "Woman's Place in Church Work,"—George Wharton, S. S. Shipp.

10. In what does Prayer Consist?—L. S. Foster, George Whitfield.

AT NIGHT.

11. Mississippi College—a Factor in our Denominational Success,"—W. T. Lowrey, J. L. Pettigrew.

SUNDAY.

12. 10 A. M. "The Sunday School—Its Relation to our Denom-

inational Work,"—F. R. Carlross, J. H. Whitfield.

13. 11 o'clock sermon, by J. B. Searcy.

J. S. RISER.

Sec'y Ex. Board.

The brethren whose names appear in the program are appointed to lead in the discussion of the different subjects, while all present are expected to take part in the discussions.

J. S. R.

Programme.

The fifth Sunday meeting of the West Judson Association will meet with New Prospect Baptist church, beginning Friday before the fifth Sunday in January, 1899.

1. Introductory sermon—S. W. Price and Geo. Darling, alternate.

2. What are the duties of deacons.—M. Y. Roberts and S. W. Stokes.

3. What is the duty of Christians with regard to the manufacture and sale of intoxicating liquors.—J. D. Wade and C. E. Franklin.

4. Should every church have a Sunday-school.—A. F. Golding and W. F. Davis.

5. Missions.

1. Foreign Missions—W. J. Epting.

2. Home Missions—J. A. Landus.

3. State Missions—S. G. Cooper.

T. A. J. BEASLY,

J. P. RANDOLPH,

J. A. SANDERS,

Committee.

Married.

Stanley Barnett—At the home of the bride's father, Booneville, Miss., Dec. 26, 1898, Mr. Cullen E. Stanley to Miss Louella Barnett, Rev. E. E. Thornton officiating.

Mr. Stanley is a successful traveling salesman of Oklahoma, and is well known in this part of Mississippi, having been reared at Corinth and for two years in business at Booneville.

Miss Barnett is one of the most practical and charming young ladies of North Mississippi. She graduated from the University at Oxford in 1894, and subsequently taught at Booneville, Crystal Springs and Yazoo City. She is a devout Christian and faithful worker in the Lord's cause.

The young couple left immediately for Oklahoma, bearing with them the best wishes and prayers of their many friends.

T.

Our Great Need.

REV. D. D. GAMBRELL, D. D.

Asked what is the great need of Southern Baptists? I reply: A revival to go through all of our pulpits and churches. But the revival we need is not of the sentimental sort, though it would move with the noblest sentiment. The revival we need is one that would go on three points. I specify them in order:

First—We need a revival of the preaching of the Word of God, not so much about the Word of God, not what people, "authorities," scholars and the like say about it, but the Word itself. No one was ever hurt discussing a sword. It is when the keen edge of the blade is driven into the warm flesh that real damage is done. Let preachers, scholars and others try as much as they please to find out what the Word of God means, but in the pulpit, let us have a revival of preaching of the Word of God right out for what it says, blinking nothing, hearing nothing, seeking no human endorsement. Such preaching will go a long way toward making things right, and that is what preachers are for. Let our preaching be in spirit, as much as in truth, seasoned with grace, directed with judgment, looking to the destruction of sin and to the building up of character.

Second—A revival ought to go largely on believing the Word and believing in it. Here is where we are weak. Many are in a dream about the Bible. They are tolerant of much the Bible says, but it does not speak to their souls as the voice of God. We preachers doze over the Bible. I hear men preach who evidently do not believe their texts. They use it simply to hang a discourse on, believing the Word carries everything with it. When we believe what God says about our sins it knocks every peg from us, and we lie in the dust before God.

Third—We need a revival of doing the Word. It is certain that great numbers of church members have ceased hearing preaching with a view to finding out what to do. Many motives move people to go to church. The commonest one is an overmastering desire to hear what God will say in order to do it, and yet that is the high motive of hearing the Word preached.

I have been thinking whether

such a revival might not be had. If we had it we could do without lots of things we are worrying to get now. We would not be compelled to have such big organs in our churches or such expensive choirs. We could really get along pretty well without carpets on the church floor, or stained glass in the windows, as desirable as all these things are. It would not be necessary so often to change preachers to find one who would draw the people. One of the greatest reasons why people do not go to church is because they get nothing when they go. It is really not expected that they will get anything. The preacher does not, habitually, expect to touch and move the people by the power of God's Word. He preaches to preach, and the people go, when they do go, to go. There is lack of purpose, and no people will long act in any given way without purpose.

If we had this kind of revival it would save us trying many tricks to keep people interested in the church. Preachers would not have to become so inventive, in a small way to interest the masses. It would be proven that, after all, down-right, honest preaching of the plain truth, hearing it with honest hearts, and doing it with ready hands will meet all the necessities of our religious lives. All of these modern tricks to catch people are hatched out of infidelity, as to the power of God's truth, under the Spirit, to gather people together and hold them and save them. It is little wonder that people do not like to go to many of our churches. Ordinary human beings ought to have as much sense as dogs, and dogs will not habitually go where they are not fed. Only feed dogs well and you can have them always with you. Mark that church where the preaching is thoroughly scriptural, warm and tender, and you will find good congregations there to hear it.

Such a revival as this, moreover, will settle a whole line of questions as to practical matters. It would send many a man straight to the baptismal water. It would lead many a man straight to a reformation of his life. It would settle the whole question of finances in the churches, for men would give according to the Word of God, and we would not be put upon the necessity of serving oysters at a dollar a dozen to support the gospel of Christ.

Yes, give us this revival, and we will have everything that we want,

and as long as we look away from the honest preaching of God's Word and the honest doing of it with believing minds and hearts, we will find ourselves on a cold track and our churches perpetually in the shallows. This is really what we need, a great revival to go through all of our pulpits and churches on these three points, the preaching of the Word of God, thorough belief in it, and a faithful doing of it.—Ex.

New Year's Greeting.

Dear Bro. Searcy:

I have been much interested in the appearance of THE BAPTIST among our State papers. I watched for the first copy with deep interest, and was glad to see it come out, crisp and clean, with a ring of progress and brotherly love. You are getting out a good live paper. The people of Mississippi need such a paper. They are progressive in many ways, and needed to unite on one paper for the prosecution of their work. Get the former writers to write for us still, and we want to hear from other live brethren.

It is always a pleasure to me to visit Mississippi, and I rejoice in the noble way her pastors and churches have come up on the foreign mission work. Dr. Pace, our Vice-President, takes hold nobly, and the brethren heartily concur with him. Your state has a goodly number of missionaries connected with our foreign work, and the quality is even better than the quantity. They are Rev. E. Z. Simmons and Mrs. R. H. Graves, in China, Rev. A. C. Watkins and Rev. J. G. Chaatain, in Mexico, Rev. E. N. Walne, in Japan, and Rev. W. T. Lumbley, in Africa. Out of the six hundred and seventy-three preachers in Mississippi, are there not more than five who ought to be in foreign lands? We have recently appointed several new missionaries, but need four more married men at once. Let all the people pray our God to choose these for us. It may be that one or more of them ought to go from Mississippi.

Last year was a blessed one in our foreign mission work. Many were baptized on the fields. Most of our missionaries who were away from the work on account of sickness, or from lack of funds, have been able to return to their work. We need to praise God and press forward.

Our receipts have not been right good recently, but we hope they

will greatly increase with the New Year. Your state has sent only \$1,431.03 in eight months. Remember that we asked for \$7,500, from you for this year. We know of low cotton and the terrible yellow fever, but have seen the State do nobly in the past, in the face of trials.

May the Master bless "THE BAPTIST" and make it a mighty power to the glory of His name in Mississippi, and in all the earth.

Fraternally Yours,

R. J. Willingham,

F'o'gn Miss. Rooms, Rich'm'd, Va.

To the Churches of Zion Baptist Association.

Dear Brethren:

For the reason that the minutes of our Association have not as yet shown up, I take this method to remind you of the fact that pledges for ministerial education were made by very nearly all of the churches represented.

Brethren, we have at Mississippi College two of our best and most promising young men—S. A. Allen and Charlie Williams. These boys entered College, trusting in the promises made by the delegates of the Association. These young brethren need money and they need it now. Will not each church redeem her pledge, and do it at once?

Brethren, think about the big speeches and the big promises that you made and then go down in your pockets for the cash and send it to Geo. Whitfield, Clinton, Miss., or W. W. Naron, Eupora, Miss., soon, if not sooner.

Please read Eccl. v. 5, Malachi iii. 10-12 verses, II. Cor. ix. 7.

Brother Pastor, please see to it, that these pledges are redeemed at once. With us it is not a question of ability, but of purpose. Will we do it?

Fraternally,

W. L. A. STRANBURG,

Moderator of Zion Baptist Ass'n.

A Letter to the Pastors of Mississippi.

My Dear Brethren:

The Convention Board, at its meeting on the 13th and 14th of December, 1898, requested Mississippi Baptists to raise during the year ending April 30th, 1899, the sum of \$7,500 for Foreign Missions. We only lacked a little over three hundred dollars of raising that amount last year. Let us all try to reach it this year. If we

will all do our duty, even though times are hard, we shall reach the amount easily. Much earnest, pointed preaching, will have to be done, and somebody must make sacrifices in giving if duty is done.

The success of our missionaries on the field and the desire of others to go indicate God's will concerning our liberality. Many Baptists are spending more money for tobacco than they contribute to Foreign Missions. Let us aim to get every Baptist to contribute something for Foreign Missions before the middle of April.

Pray for the missionaries, get the people to pray for them, and then contributions will come easily.

Write Rev. R. J. Willingham, Richmond, Va., for any literature you may need to instruct the people.

Fraternally,

J. K. Pace,

Vice-Pres. For. Mis. Board.

Divorce and Remarriage.

BY DR. R. A. VENABLE.

The subject of divorce is of such vital importance that it receives a good degree of attention in the teaching of the New Testament. It is the purpose of this article to consider only one passage bearing upon this subject so vital to the interests of any and all people. The question became a practical one at Corinth and Paul gave it due consideration. Having treated of those Christians who had not been married or were in a state of widowhood, (Cor. 7:7-9) he passed on to remark upon three possible aspects of the subject as to those who were married.

1. The case where Christians are married to Christians. (Vers. 10-11. 2. The case where a Christian is married to an unbeliever who is desirous of remaining in the married relation. Vers. 12-14.) 3. That in which the Christian is married to the unbeliever who insists upon severing the marriage relations. (Vers. 15-16.)

Let it be observed these are supposed cases. This is evident from the form of the conditional, or "if" sentences which the Apostle employs. The Apostle does not write as if such actual cases were before him in the church at Corinth, but they are supposed cases; such as might at any time present themselves. Now as in the case supposed, where both husband and wife are believers, he says:

"But unto married I give charge, ye not I, but the Lord, that the wife depart not from her husband, but and if she depart, let her remain unmarried or else be reconciled to her husband, and that the husband leave not his wife." (Vers. 10-11.)

It will be observed here that Paul affirms that his instructions in this case rest upon what the Lord commands. "The Lord gives charge, not I." Paul felt he was upon solid ground at this point. We have our Lord's language, to which Paul refers, given in Matt. 5:31-32; 19:5-10. Mark 10:6-12. It is important to observe that Paul did not mean to discount his own inspiration by the expression, "the Lord gives charge, not I." He clearly meant that the case supposed came under the class contemplated by our Lord's language, and that it had been settled forever by Jesus himself. He is speaking with Apostolic authority, but he recognizes the source from which his authority comes, and his own authority is of necessity subordinated to that of his Lord's. His authority was absolute, but for no other reason than that under the inspiration of the Spirit, he was the mouth-piece of his Lord. It is enough therefore for him to recall in this instance what his Master had said, and not depend upon some new deliverance which the Spirit might convey to him from the Lord. Paul manifestly felt that there was a special emphasis attaching to the words of Jesus, and that they were final on the question involved. "Christ lives on in his commands." Paul distinguishes here between the commands of Christ, by his objective word, and the commands of Christ as inspired by the Holy Spirit in the mind of the Apostle.

This and nothing more, Paul is careful to recognize the command of the Lord in the use of a very potent word. The translation "command" is weak. The word really means "to pass on the order." "I pass on the order, not I, but the Lord." In chapter 14:37, Paul claims the fullest authority for himself where he has no oral instruction from his Lord, but where his deliverances are inspired in him by the Holy Spirit he is willing that the spiritual make a test of his authority, supposing that those who are enjoying the gifts extraordinary of the Spirit, will be fully capacitated to judge of the genuineness of his claim. "Let him recognize the things which I write unto you, that they are commanded of the Lord." Paul certainly believed himself inspired, and that

what he wrote under the inspiration of the Spirit was direct from the Lord, that they were commands of the Lord. The will of the Lord was made known to him in and through the spirit of God.

The language of Jesus forbids the putting away of husband or wife for the purpose of remarriage, save for one cause. The prohibition does not necessarily preclude separation, but separation for the purpose of marrying another. Hence, "putting away" ones husband or wife, would seem to be equivalent to divorcement with a view to re-marriage. Paul evidently refers to the same aspect of the question, when he says, "Let not the wife depart from her husband, and if she does depart, separates from him, is divorced, from him, let her remain unmarried, or let her be reconciled to her husband. She is to remain unmarried with respect to all others. She may return and be the wife of the husband she left." Paul says nothing of separation or divorce, in case of adultery, because he is dealing only with so much of our Lord's command as bears upon separation and divorce from other than the cause of adultery. The Apostle clearly does not mean to express any approval of such a (divorced) separation, but is dealing with the case, bad as it is, and undertakes to direct what shall be done with a bad matter.

Program

Of the fifth Sunday meeting of the Chickasaw Association, January 1899, to be held at Enterprise, Miss:

Friday night, Jan. 27—Sermon by A. J. Rogers.

Saturday—The Lord's Supper, its scriptural observance and use, J. M. Phillips.

The Deacon's office, work and qualification, C. S. Ray.

Christian education and its importance to Baptist progress, L. M. Stone.

The Pastorate—Should the call be annual or indefinite, G. W. Knight.

Sunday—Sunday-schools, their importance and methods, J. H. Richardson.

Money—Its place and use in religious life and work, and how to encourage proper giving, C. G. Elliott.

Colportage—Its value, methods and support, L. A. Duncan.

Signs of the Times.

"A campaign has been begun by the Christians against the educated classes of China—a battle not with the sword, but with twenty-five letters. It is well known what a difficult task it is to learn to read and write even a small part of the forty thousand Chinese characters. The various missions in China have long striven to introduce the Roman alphabet, but these letters are awkward to the Chinese, who are accustomed to write with a paint brush and Indian ink, and those who have learned writing in our Christian schools do not find it easy to get firm paper, pens, and ink. Lately Mr. Wong, the pastor of the self-supporting Chinese church in Hong Kong, a brother of our ordained helper, Wong, has invented a new alphabet which, like the Chinese signs, can be written on Chinese paper with paint brush and Indian ink.

Many of the most distinguished Chinese Christians build great hopes on the introduction of this character. They think the people will soon find out that they can learn it in a very short time, they will no longer need the old complicated signs, and the Confucian schools where these are taught will become deserted.

Thus the influence of the half-educated heathen teachers will fall away, the worship of Confucius will dwindle, and the study of his writings will be left to the learned. School books and Christian tracts are to be immediately printed in the new character and circulated among the people.

BERICHTE DER RHEINISCHEN MISSIONS GESELLSCHAFT.—Missionary Review.

One is impressed with the outcropping of the human point of view in the Scriptures, especially of the Old Testament. The sweet singer of Israel was not always radiant with faith; his songs were not consistently songs of joy. He was disconsolate like other men. He lost that abiding, full joyous trust in the reigning God of Israel at moments. And when he wrote of life as only a tale that is told, as fleeting as a shadow, as frail as grass, he evidently was disconsolate. And well he might have been, considering life apart from God. But how could he have so regarded it, he, who in the fields, with the sheep had reached up so close to the Throne of Heaven.—Biblical Recorder.

Baptist Directory.

STATE CONVENTION.

Rev. A. L. Lomax, D. D., President, Batesville.
A. H. Longino, Vice-President, Greenville.
L. F. Rainwater, Vice-President, Sardis.
Rev. T. J. Bailey, Recording Secretary, Jackson.
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Capt. J. A. Buck, vice-President of the Sunday School Board for Mississippi, Jackson, Mississippi.
TRUSTEES OF MISSISSIPPI COLLEGE.
W. T. Radliff, Raymond, President.
Rev. J. E. Pettigrew, Clinton, Secretary.

PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premiums until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the *Home and Farm* one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them *The Weekly Commercial Appeal* one year.

3d. Persons accepting either of the above propositions, will designate which one of the two premiums they chose.

No commission will be paid on subscribers of this class.

Success Worth Knowing.

40 years success in the South, proves Hughes' Tonic a great remedy for Chills and Malarial Fever. Better than Quinine. Guaranteed, 50c. At Druggists, 50c. and \$1.00 bottles.

A Happy Christmas Outing.

"A house divided against itself" may not stand, but when a house divides only to extend its good will there may be benedictions rather than maledictions. There were so many of us (5) in the Crescent City, with the same number at home, we concluded to cleave us asunder for a few days. The good wife and mother with the three kids and one sister, Mrs. Stratford and niece, Miss Emma Finley, who are visiting us had a good time at home, while the rest of us found in New Orleans, with the dear children and friends we had there, more than a pleasure. It was a delight, "a joy unconfined." Then we met and had a good time with our long time friend, Dr. A. B. Miller, of the First Church; and had the pleasure of preaching twice for those excellent and appreciative people. Bro. Miller seems to have gotten into their hearts already, and will, with the divine blessing very soon have great and good things to report.

His ability, good judgment, and experience, along with such helpers and workers, make the prospect already more than half realized. We saw Bro. Whittinghill in the pastor's conference, and heard him report well of the work in the Coliseum church, where he pastors the flock. The Valence Street church is just now in the throws of a change. The late pastor, Bro. W. M. Gay, has gone out with a colony of perhaps thirty five members, and formed the fifth church in the city. The mother church however, is very little less strong, and none the less hopeful. With a good pastor which they hope soon to receive and with their fruitful field, blessed things will be done of them for the Lord, whom they love and serve. It is hoped that the new interest will receive a favorable location in one of the hitherto unoccupied sections of that great and wicked city, and then, with sound doctrine and practice, and with energy and perseverance, build wisely and well for the Master. The new church recently organized in Carrollton, is the outcome of the mission planted there several years ago, and has a fine field and excellent prospects. They are looking out for the right man as an under shepherd. May the Lord direct them to the man of His choice. Five Baptist churches in New Orleans well located will be fairly well prepared to take the field for the Master. The Sunday

Schools and Young People's meetings are all well reported of, and so far as we can see it only needs work, prudence, and grace, to bring large things to pass, in that large and growing southern metropolis. The Chinese schools, and there are two of them, with the First Church, is a most interesting feature in their religious industry. These are under the direction of two excellent ladies, Sisters Noble and Downey, who are aided by a very efficient corps of other ladies as teachers, and rapid and happy progress is being made in the way of educating and Christianizing the swarthy sons of the Orient. A number of them have good use of the English language and read and sing well, and withal are brethren in the Lord.

On our way home we stopped off at Pachuta, went out four miles to Orange, and made two happy hearts blend into one. Mr. T. B. Bender and Miss Grace Leeke were the fortunate young people who are among the best specimens of humanity and moral excellence in all that country.

We were glad to meet so many who read and love our new paper. All the former readers of the *Record* so far as we know, are in love with THE BAPTIST, and "will stick to it through thick and thin" however many "one dollar" papers may sprout up to tempt the few half price Baptists that may still remain. May the whole tribe of your excellent writers, subscribers and helpers indefinitely increase and all opposition and hindrances decay.

J. A. H.

Report of the Social Committee of the Winona B. Y. P. U.

On Thursday evening the doors of the pastor's home were thrown open to entertain the B. Y. P. U. Quite a number of the members availed themselves of this enjoyable privilege.

With the moon shedding her beautiful rays without, the lighting of the lamps, and of the fire on the hearth, made brightness and good cheer within. Every one seemed to appreciate the wisdom of extracting the sweets from the passing moments. Each seemed no longer conscious of care. It was the happiest time of all the holidays, a time when our deeper feelings were supplemented by lighter ones. We gave ourselves up to the joyousness that came to us as we entered the home. We were gay. Happiness was scattered every

where, opening our hearts, and sending forth a tender loving feeling for all.

After playing a number of innocent games, which were interspersed with delightful vocal and instrumental music, we were called into the dining hall to find the table laden with delicate refreshments. The hours had gently passed, and by the time we had finished this sumptuous repast, it was time for us to take our leave, which we did, feeling that it had been one of the most enjoyable occasions that has ever been our privilege to attend. Last evening will long be remembered as a most pleasant time in connection with our work. Not soon again will the B. Y. P. U. have such an enjoyable entertainment. Mr. and Mrs. Price will henceforth be noted for their ability to entertain, and in behalf of the Union, we express to them our hearty thanks.

No doubt a word would be in place here about the social feature of our Union. It is beneficial in that it brings the members in closer touch with one another, and thus becoming interested in each other, we are more deeply concerned, each in the other's spiritual welfare. Again, this social feature meets the demand of the young people, that is so natural. And thus, by giving these entertainments, they are saved the embarrassment of going to socials, etc., where Christians hesitate to go. So we would urge all of our members to avail themselves of these opportunities that come into our social meetings, and then, when we come to the Union, we will feel that we are not among strangers, but with friends.

MISS KATHERINE HURT.

A Visit.

Brethren Vanlandingham and Noffsinger, on Thursday, during the holidays, went from West Point down to Starkville to make a visit to Drs. Sellers and Freeman. The latter two have been in feeble health of late and the visit was opportune and very enjoyable. What gave more importance to the visit was the fact that these four brethren have been true yoke-fellows in the Columbus Association for 24 years, nearly a quarter of a century. They talked over the past, discussed the men and measures of the years gone by, went again to the Conventions and Associations, held again the revival meetings, and repeated the jokes they used

to enjoy so much. After a sumptuous dinner prepared by Sister Sellers and her excellent daughters they rode down to the church to see the new and handsome set of stained glass windows that Dr. Sellers has recently put in.

After returning, and before breaking up, a chapter was read and all engaged in prayer. Then some music and songs; among those was, "God be with you till we meet again." All expressed their pleasure in the occasion and with many good wishes for the welfare of each other and a fraternal goodbye they returned home. The occasion can better be imagined than told.

P. W. Johns, McLaurin, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine ten years. It cures Indigestion, Sick Headache, Sour Stomach, and Bad Taste in the Mouth. I think a 25c package worth a dollar package of Zeilin's and Black Draught.

To College Girls.

Stone College will give unusual advantages for five months, beginning this month, January, in every department of college work, at prices to suit the times. Because of our misfortunes and losses, we will make terms for these five months to enough young ladies to fill up the vacant rooms we have, that can not be had elsewhere with equal advantages. I am known in the State and South as a college president, and on the record of twenty-five years I make this offer, warranting that the very best work and service in every way will be given. I am in excellent health, able to do, in person, all I may deem necessary for me to do. All representations to the contrary by any one are unjust and made only to injure one who has had misfortunes that only Providence could contrail. To convince all that we are up-to-date and first-class, and to recover financial losses I will give those terms for the balance of the summer. Write at once for information or come.

L. M. STONE.

Meridian, Miss.

A Cheerful Letter.

SUMMIT, MISS., Jan. 3, 1899.

Dear Baptist:

I came near saying "Record" and dating "98." The force of habit, you see. Why did you permit one, on a recent visit to your sanctum, to walk deliberately out without paying you for your weekly visits, when I know, and you ought to have known, that I fully intended

chipping in some chink to help you on the highway of usefulness, which way you have so well begun? I can see the "why" from several points of view: Too busy just then, (for your Business Manager was whirling around like a gimlet handle) or, perhaps, in too great sympathy with the attenuated condition of the preacher's purse, or, most likely, the exercise of too great faith in the brethren. This latter has helped to make some derelicts of the newspaper business, which you may see here and there floating around on life's ocean.

So, while I have never tried running a newspaper, I would modestly suggest that one of the essentials to success is to be a good collector. You are surely very obliging to the ministerial brethren in giving them the paper at \$1.00 per annum. And to all the brethren in giving them so good a paper as you are making even for \$2.00.

Enclosed find my \$2.00. Make it go as far as justice and mercy, mutually applied, will allow. And herewith is added best wishes for the New Year and all the years that may be given you.

Fraternally,

I. H. ANDING.

To relieve Mental Worry, cure Despondency and give Refreshing sleep, use Simmons Squaw Vine Wine or Tablets.

Chief Life-Principle.

J. E. PHILLIPS.

An acorn is something dead. But is it dead? Under the sod it germinates and then a tiny sprout is seen, and one day the worn traveler rests in its refreshing shade, innumerable birds flit in its branches and the lowest animal order is blessed by its wind-shaken boughs.

A grain of mustard seed "indeed is the least of all seeds: but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The fragrance of the rose is all the result of a life-principle once deeply hidden, but now in its sweetness and beauty, 'tis health, 'tis balm.

The world's joy is found in Christ—the manifestation of His great life-principle. The heart of Nain's widow leaped with gladness when her son was restored. The leper returned to give praise unto God. The Centurion's faith bore witness to his wonderful might. Martha and Mary beheld the "Res-

urrection," while yet they lived. The "house of prayer" is purged of thieves. A fountain is opened in the house of David, and men come and drink and never thirst again.

"My meet is to do the will of Him that sent me, and to finish his work." And when the weight of anguish bore down upon him, "on the tree," and he cried, "It is finished," a world's death was taken away. Man could look God in the face, and the vilest sinner found a seat in glory. There was love behind all the doing, and the doing brought "life and immortality to light."

The little girl who told Naaman of Elisha, led to the troubling of Jordan's waters, and the healing of the great warrior. Jonathan's friendship kept David from Saul, and so, preserved alive Israel's "sweet singer," and the man "after God's own heart." Saul of Tarsus labors, "working with our own hands: being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world"—"all things to all men," and feeling that, "woe is me," if he does not hold high the banner, the life principle of Christ. Cary trod India's shores, and dropped seeds which have grown and spread their branches towards the ends of the earth. The blood print of Judson's feet on Burmah's rocks, tells of a "Lamb slain from the foundation of the world," whose blood "cleanseth us from all sin." Martin Luther read on the page fair: "The just shall live by faith," and got up off his knees (doing penance), and shook the world, and God was glorified.

Today Japan is calling. She has tasted the good things of God and longs to drink deep of the waters that never fail. China, walled in for centuries has thrown down her bars and is waiting for the light of day that she may begin work for the King. Ethiopia stretches out her hands, while Brazil, Mexico and many isles, with doors opened wide long for the bread of life.

"He that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again," "heaped up, good measure, running over, pressed down."

Judson gave seven years to Burmah and one soul was born. But one soul is worth ten thousand worlds.

The "chief life-principle" is upward and onward. As the acorn becomes the towering tree, so the new-born soul, beneath proper

conditions, becomes a tower of strength and the world is made glad; for every stalwart Christian lifts the world towards God. And this is what we want. Japan, China, Africa, Brazil, Mexico, and the isles of the sea want stalwart Christians—they want to see God. And why not? Christ has died.

"Shall we to men be lighted,
The lamp of life deny?"

On foreign shores Christ has interests, and Christians should have—they do have. But many are slow to perceive it. They are missionary with an O preceeding. They need to be taught. Many of them live in dark corners of a bright land—the spots of the sun shining on them. And here is the work of State Missions. Educate these people—take their eyes off the sun's spots—make them hear the commission and they will cross the waters and put in the cycle for the golden harvest and the land will "blossom as the rose and the desert bloom awhile." But this State Mission work cannot live on wind. Pledges unredeemed does not meet the demands. The unfailing record says: "The love of Christ constraineth us," and the heart, permeated with the divine life-principle, looks out beyond self to the honor, dignity and glory of the cause of him who is immaculate.

When our sun's disc is cleared of all spots, then will the light shine all the brighter in the regions of heathendom.

The Ink Stand.

"When Martin Luther threw his ink-stand at the devil, he acted more wisely than he knew. It is just what the church ought to be doing all the time. The devil himself, with a clear discernment of things, has turned the tables, and is vigorously throwing the ink-stand at the church. The ink-stand is symbolical of literature, good or bad. It holds all the noble thoughts and all the base thoughts that are dipped out and spread upon the written or printed page. To drop the figure and resort to plain speech, the great moral battles of the future are to be waged very largely through the medium of newspapers, tracts, and books. John Wesley saw this fact in advance of other men, and acted upon it. His successors, we fear, are in grave danger of forgetting it. If we are to win and hold the world for truth and righteousness, we must be more diligent than ever in circulating sound and whole-some literature.—*Christian Advocate*

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T. J. BAILEY, BUSINESS MANAGER.

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A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENT.

We have been sending THE BAPTIST up to this time to the subscribers to the *Record* and *Layman*. A great many of these have remitted to THE BAPTIST, and many others have written ordering it sent, saying they would remit soon. But some have said nothing. We shall expect to hear from all in a short time, but those who do not write us will be discontinued, upon the supposition that they do not wish it continued. A number of sample copies will be sent out during the next few weeks to persons who have not received the paper. We trust they will examine the contents carefully, and subscribe for the State paper.

Brethren, do not defer this matter, but act at once.

In sending in subscriptions, please state whether they are new subscribers or renewals.

We are making a new mailing list from the old books of the *Record* and *Layman*. In the rush of business mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, kindly and promptly inform us and our best endeavor will be used for their immediate correction.

T. J. BAILEY, Bus. Mgr.

EDITORIAL.

The Sense of Sin.

"O, the sense of sin! That is the great want of modern life, it is wanting in our sermons, wanting every where."—*Gladstone*.

These are burning words, from one of the greatest and best men of our age, and they richly deserve to be seriously pondered. Sin is that accursed thing which God hates.

It not only "brought death into the world; and all our woes," as Milton sang, but it is still in the world, working ruin to the race. The great trouble, however, is, we do not recognize it as we should.

We do not feel the sense of its awful presence as we ought. Gladstone was right when he thought the want of modern life is a knowledge of the presence of sin. We know that sin is every where about us. We see its withering blast like frost upon the early fruit, but we have become so familiar with it that we fail to be shocked by its presence.

A few do speak out against some of the worst forms in which sin manifests itself. But often these are looked upon by even professedly good people—as cranks—or fanatics.

While ministers preach against sin, yet many of their sermons are couched in such language and delivered in such a style as to impress the hearer that they do not consider sin of any grave nature.

As we read the biography of our ministry a hundred years ago, we note two very marked distinctions from the ministry of today. The one is, the preachers in those days quoted a great deal more scripture in their sermons than they do now. They were not content to give what they thought was the sense, but they expressed Bible thoughts, in Bible words. The other distinction is, they seemed to have a much deeper feeling of the enormity of sin than most preachers do now. Old Christmas Evans preached like the world was coming to an end, and men were going to be lost right then, if they did not repent, and turn to God.

It has been said by some that Spurgeon was not homiletical. But if he violated the rules of homiletics it was by his impassioned appeals to sinners to accept of

Christ, whether such appeal seemed to grow naturally out of his text or not. He felt that sin was an awful thing, and he denounced it in no uncertain terms. The great difficulty in the way of successful preaching is that men do not feel a sense of their sins. Paul said, "If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them."

"Shall Southern Baptist Divide?"

This question is made the text for a long article by Dr. Folk in the last *Baptist and Reflector*, and our attention has been especially called to it by letter.

We always have great respect for whatever Dr. Folk writes. He is a thoughtful, sweet-spirited man, and we believe is always striving for the things that make for peace, and the things whereby each may edify the other.

But we have grave doubt of the wisdom of raising the above question at all. Its discussion implies that there is serious division among us as Southern Baptists, which we are not willing to admit. We have been personally acquainted with Baptist affairs in this country for more than forty years, and our judgment is that there is as little friction today among us, as we have ever known. If there is a misnomer in our denominational nomenclature, it is "Landmark."

As originally applied to the views for which Dr. Pendleton contended in his tract, it is specific and the issue is clearly understood. But "Landmark," as generally used, has no signification. Some use it, thinking it expresses peculiar soundness in the faith, and others use it, as the synonym of all that is to be detested. But we believe our differences are more verbal, than actual.

The phrase "church succession," is by no means specific. Some mean by it that religious people have held that "immersion as a religious rite, was practiced by John the Baptist, about the year 30, of our era, and was solemnly enjoined by our Saviour upon all his ministers, to the end of time." That "the practice, though sometimes greatly perverted, has been continued from the Apostolic age, down to our own."

Others use the phrase "church succession" as expressive of the idea that regular Baptist churches, as we have them now, can be found upon the historians' pages in all the ages. We have yet to find the man, of any reputed intelligence, that holds the latter view. Brethren will express themselves along these lines, and it is well that they do. We have no College of Bishops, to formulate views, to which we must quietly subscribe. Each Baptist is a freeman. Like Dr. Broadus expressed it in his speech at Memphis, we are like horses on a Texas prairie. Some nipping, some kicking with their heels in the air, some with their heads turned one way, and some the other way, running, and jumping, and snorting, but in the end, all going the same way. So we say to our good Brother Folk, don't be scared, we will not divide. This whole Baptist herd is going the same way, and woe to those who undertake to stop them.

Last week we made mention of the effort making by some Catholic prelates and papers to parry the force of the report of raffles for souls in Mexico, as in other Romanist countries. We did not then have at hand the original advertisement upon which the charge was based; but it is here presented as it appeared August 10, last, in a Mexican paper:

"Ticket 841, the soul of Lawyer James Vasquez, has been delivered out of purgatory and has been ushered into heavenly felicity. Ticket 41, the soul of Mme. Chalderon, has been made happy forever. Ticket 762, the soul of aged Widow Francisca de Parras, has been delivered forever out of the flames of purgatory. Another raffle will be held in this holy Church of the Redeemer on the 1st of January, by means of which bleeding souls will be delivered out of purgatory to heaven, according to the four winning numbers of this holy raffle. Tickets, one dollar. To be had of the father in charge. Will you, for the small sum of one dollar, leave your dear ones to burn for ages in purgatory?"—*Journal and Messenger*.

Rev. T. J. Miley was a pleasant caller at our office a few days ago. He came to bring his daughter, and a daughter of Bro. J. N. Franklin, this far on their way to Blue Mountain College.

Hon. Perrin H. Lowrey of Batesville, and Capt. W. T. Ratliff of Raymond, made our office a pleasant call a few days ago.

NEWS AND NOTES.

Our esteemed Brother, B. W. Griffith, of Vicksburg, made us a pleasant call a few days ago.

We are saddened at the death of Dr. W. R. Rothwell, of Missouri. He was a great and good man, and died in his sixty-eighth year.

We call attention to the Preacher's Institute to be conducted by Dr. R. A. Venable at Meridian, beginning on Tuesday after the 4th Sunday in this month, to continue ten days. Let all who can, attend.

"The Class and Choir Leader," volume one, number three, is on our desk. It is a neat monthly, edited and published by Rev. J. C. F. Kyger of Waco, Texas, and is devoted to the subject of music. Price 50c per year.

After twenty-seven continuous years, Dr. B. H. Carroll has resigned the 1st Baptist church at Waco, Texas, and will take a place with his brother, Dr. J. M. Carroll in raising the \$200,000 for Texas Educational Commission.

We were astonished to learn that Dr. A. B. Miller had given up his work at the 1st Baptist church, New Orleans, and accepted the care of the Immanuel church, Little Rock, Ark. The latter city has a great charm for Dr. Miller, and others we know of.

The *Western Recorder* says, "the first Woman's Missionary Society, it appears, was organized by David Abell in England. It was called the Society for promoting the Female Education of the East." We thought the first Woman's Society was organized while Jesus was on earth. See Luke 8:3.

Denison University, Ohio, is in the good graces of Mr. Rockefeller, who now offers that school \$100,000, upon the condition that \$150,000 be added to that amount by the close of 1900. This is a fine start for a good endowment. Mississippi College will be endowed some day, and we believe Mr. Rockefeller will help to do it handsomely.

"Every little while we read of some one who tells one of our 'esteemed contemporaries,' that the paper he publishes is the best that

comes to his table.' We always try to see if the good brother of complimentary proclivities takes the *Christian Index*, and if he does not we complacently enjoy our neighbor's sense of congratulation. We are frequently in receipt of such communications, and sometimes they come from folks who read many papers we used to think were at the top. The truth is that there are getting to be a great many papers of equal merit among Southern Baptists. We are glad it is so, and hope the conditions will so improve that every time a man reads a paper he will be persuaded that it is the best of the lot. Maybe it is for him."—*Christian Index*.

The *Index* and *Central Baptist* do mutually excel each other.

I remember the story of a father and daughter who had to make a trip in cold, snowy, wintry weather in the country of the Hudson. The snow was deep, the weather cold, and the Hudson River was frozen from bank to bank, so that wagons were driven across on the ice. They were traveling in a sleigh and the daughter inquired, "Father, how will we cross the Hudson?" "We will drive right over on the ice as others do," said he. "But I can never bear to do that," she declared. The father kept on talking and driving right over the Hudson, and the daughter, in her anxiety, failed to notice the Hudson from any other depression of hill and valley, and so did not know when she crossed it. Finally she said again, "Father, I can never bear to cross the Hudson on the ice." "We have already crossed the Hudson," said the father. So we all borrow trouble, cross bridges before we get to them and have great anxiety over difficulties that never come.—*Earnest Worker*.

We call attention to our Institution for the Education of the Blind in Jackson. The aim of this Institution is to educate the blind, so they may be self-sustaining and happy. Quite a number of the different useful arts are taught, such as broom making, mattress making, cane chairs, machine sewing, knitting, bead work, music, pi and tuning, and such like.

The literary and moral training is excellent. Those who are interested ought to write to the Superintendent, Dr. W. S. Sims, of this city.

We have received a highly appreciated letter from Mrs. Martha

Conn Kimbrough, of Jackson, Tennessee. She sends THE BAPTIST to her mother, Mrs. H. M. Conn, as a New Year's present. Miss Martha used to teach at Corinth, and was one of the best helpers the pastor had. We congratulate her in her new relation as wife of one of our strong and useful preachers.

The *Central Baptist*, one of our best exchanges, comes out in a nice, clean, "New Year's" dress. The type is enlarged, and the paper better. We are glad to notice these signs of thrift in a paper, for which we had the honor of being a correspondent, in 1869.

"Aguiñaldo's" unpopularity is due to his friendship for the Americans. His treatment of Spanish prisoners has been horrible. Monks have been marched through the streets, led by cords attached to rings through their noses, and others have been employed literally as beasts of burden. A thousand have died of ill-treatment."

This is the Spaniards' own report of their treatment by the Philippines. Rome's reign for hundreds of years has not made them friends. "The way of the transgressor is hard."

We have on our desk the *Arkansas Valley Pilot*, edited and published by H. M. Jackson of Dardanelle. The paper is well gotten up and newswy.

We appreciate it all the more because its editor and proprietor is a boy just 20 years old, whom we have known from the time he was six. He was a little fellow in our Sunday-school when we were pastor at Dardanelle. We wish you well, and have high hope of you Herbert.

What the Papers Say.

Whenever an individual or body of Christians turns aside from preaching Jesus to the lost, and undertakes to set all believers right, or to tinker with the Bible, trouble begins. Evangelization is the mission of the saved. This is the most wholesome and improving of all possible activities. In the great Commission is the conserving and preserving force of the churches. Literary and historical criticism, ostensibly in defense of Scripture, will not do half as much to spread the Word of God, as will a band of earnest missionaries who go into highways and hedges after the lost. Scores of well meaning lectures on holiness and higher life will not do

as much to spiritualize a church as will a genuine revival resulting in conversion of souls.—*Central Baptist*.

The *Saturday Review* (English) makes this comment upon recent diplomatic bouts between England and the United States: "Our own diplomacy, which to America often appeared to be simply a process of 'backing out,' was in reality an expression of the feeling that no possible difference of opinion was serious enough to justify war between the two countries." There can be no doubt that, while the Anglo-Saxons are among the most sturdy and skillful fighters the world has ever known, they are yet lovers of peace. One great mission they are to perform for the world is to lead toward universal peace.—*Religious Herald*.

There are several things that we want our brethren to remember:

Remember, that in writing for publication, to write only on one side of your paper, and be sure to sign your name to all articles. We will not publish your name if you instruct us to not do so, but we must know the writer of every article for publication.—*Baptist Signal*.

The above rules should be remembered by writers for THE BAPTIST. A long communication has just been received saying, "Correct this, if you put it in." I have not had time to read it. It hangs on the delayed hook, without being read.

However much the Baptists may extend their borders during the year and increase their numbers, we cannot as individuals count it a great year for us unless we have builded up in our souls a stronger love for our fellow-man and a deeper feeling of gratitude to our Savior.—*North Carolina Baptist*.

The above are golden words.

Free SEEDS Box.

We will give a \$2.00 trial box of our choice vegetable seeds to any one who will help to sell 40 papers at 5c each.

NO MONEY REQUIRED

in advance. Write a postal stating that you accept this offer, and mention the paper, and we will mail you the 40 papers with catalogue and instructions. We offer 50 big premiums for seed selling, including Watches, Clothing, Dry Goods, etc. Write to-day.

T. J. KING CO., Feedmen,
Richmond, Va.

Temperance.

The Saloon Must Go.

We are glad to present to our readers the following extracts from a very powerful address recently delivered by Dr. E. E. Folk, of the *Reflector*, before the W. C. T. U. meeting in Nashville, Tenn.:

"There is expended every year in this country—shall I say Christian country—for strong drink about \$1,200,000,000, while we expend for bread only \$505,000,000; for meat \$508,000,000; for woolen goods \$257,000,000; for cotton goods \$10,000,000; for boots and shoes \$35,000,000; for education \$85,000,000; for Home and Foreign Missions \$11,000,000—nearly as much for strong drink as for all these other things combined. Do you wonder that we have hard times when we drink up our money? But this is not all. There are about 80,000 persons each year who fall victims to this nefarious business, making an army of drunkards marching under Satan's banner about four times as large as that with which Generals Shafter and Wheeler captured Santiago."

As it was with slavery, so shall it be with the saloon. *The saloon must go.* Hear it, will you, ye makers and sellers of this distilled damnation; hear it, ye politicians of whatever party, who for the sake of office uphold this satanic institution; hear it, ye voters who vote for the men who uphold the saloon; hear it, as it comes from the lips of ten thousand mothers in this fair city of ours, and ten million in other land. It is the voice of desperation, of determination, of consecration to the task. It is accompanied by groans and sighs and headaches, by widows' tears and orphans' cries and mothers' prayers, all adding intensity and volume to the voice until it sounds like the voice of many waters, the voice of the cyclone, of the earthquake. Hear it. It proclaims in thunder tones, *THE SALOON MUST GO.*"

Judge Noah Davis of New York, says that in every case of murder that has come before him for trial, the murderers' excuse was: "I did when I was drunk." Who then will dare say, considering this and thousands of other evils, which are the results of beer and whisky drinking, that the traffic in these deadly persons is not a deadly

curse to mankind. Every true friend of humanity, and every lover of his country must and will, ere long rise up in their majesty and strength and unite to "pulverize the rum power."

W. H. PATTON.

The Liquor Traffic.

What are you doing to suppress the liquor traffic which drags down to hell one hundred thousand souls every year and makes desolate so many homes, breaks the hearts, fills prisons? What you have done to invade the polluting and damning curse called "wild cat whisky?" This traffic is far worse in Tennessee than in Mississippi.

There are enough outlaws making and selling "wild cat whisky" in the mountains of Tennessee and Kentucky to sink the United States into hell were it not for the prevailing grace of a compassionate Savior.

Moreover there are 400 saloons in Nashville and 1,200 in Louisville. See the great force of police, the hundreds of acres embraced in cemeteries; but my! my! the most horrible scene I ever witnessed is the Tennessee penitentiary at Nashville. On the 28th inst. I saw 925 people, men and women, white and black, all in stripes, at work—honoring the law by paying the penalty. Just so will God be glorified by demons in the other world.

My heart was made to cry out to God when I saw men and women whose heads are whitened by "frost of many winters," and again to see fair young girls in touch with negroes. The hurtful truth is that those girls are far worse than the negroes. Then and there I fain would tell them of a compassionate Savior who is willing and able to save them.

M. R. COOPER.

The Widow's Comfort.

Bro. Searcy:

I haven't missed a single copy of your paper. My time was out last October. I send you two dollars. Would have sent it sooner, but had not the chance. I want the paper another year. It is a great comfort to me in my lonely hours. I have been left alone nearly two years. Pray for me, that I may grow in grace. Your Sister in Christ,

MARY GARRETT.

Women's Complexions depend for beauty upon Digestion. Dr. M. A. Simmons Liver Medicine Regulates the Stomach, Liver and Kidneys and secures the blessings of good Digestion.

Obituaries.

Daisy Walne Wait.

Daisy Walne Wait, born Sept. 25th 1875; died Dec. 15th, 1898. After suffering for long months, she spoke tender messages to loved ones, who, through sleepless vigils waited by her bedside, and then spoke the last long farewell. Death, with ruthless hand broke the golden bowl, and the heart ceased its throb, and the pulse its beat, and the purple lips whispered their last goodbye. Her life was the sunshine of the home, and her nature as happy as a lingering dream of summer. Her hopes were as brilliant as the star quivering on the horizon's verge. But, though these were blighted, what earthly hopes can equal the glory of entrance into the dear home land? She has missed so much of earthly strife and sorrow, by walking up the hidden stairway to God. A very gate of Heaven was her death chamber, and the bereaved ones felt it so, and patiently they wait the unfolding of God's plan in this dispensation of His providence. They lean on the everlasting arm, and the comforting promise, "Lo I am with you always."

HER PASTOR.

Death.

On December 14, 1898, at her home in Pearlington, Miss., Sister Corene Miller, (ne Brown) suddenly departed this life. Her sickness was of short duration, but her sufferings were of the most intense, and to make it all the sadder her husband was away on business and did not reach home until two days after her death. But loving and tender hands did all that could be done.

On December 20, 1898, six days after her death, her husband, Capt. Jerry Miller, fell in the street near his house, and never spoke again. We laid their mortal remains to rest in the Pearlington cemetery to await the resurrection morning and the full fruition of the rest that remains to the people of God.

They were united in marriage February 5, 1882. She was 41 years of age and he was 62 when God called them away from the joys and sorrows of this, to us uncertain life.

They were life-long Baptists and did much first and last in proportion to their means to establish a

Baptist church in Pearlington. No doubt the news of their death will send deep sadness into the kind heart of the faithful O. D. Bowen, who labored longer in this field and who for this reason enjoyed more of their generous hospitality than any other steward of Christ.

They leave three precious little girls and many other relatives and friends to mourn their untimely death.

This is an inscrutable providence. However, it is certain that the loving Savior has acted in mercy only, and the gracious heavenly Father will faithfully fulfill his promise to be a father to the fatherless. I commend the love of Christ as being infinitely able to comfort and sustain all who sorrow from any cause.

JAMES G. SIBLEY.

In Memoriam.

Jeney, youngest daughter of Burwell B. and Elizabeth J. Wilks, born May 23d, 1854, died 2 A. M., December 19th, 1898, at her home near West, Holmes county, Mississippi, aged forty-four years, six months and twenty-five days.

Early in life she united with the Baptist church, and though deprived of the pleasure of attending church the last few years of her life on account of ill health, she always took an active interest in the church and church work.

On May 24th, 1876, she was married to Wm. A. Greene, also of Holmes county.

Her husband and four children survive her. One little one, her idolized baby-boy, Ernest, preceded her to that better land.

She was a good wife, a loving, self-sacrificing mother and a devoted friend. Her children can truthfully say, "no children had a better mother than we."

For eight days she lay struggling between life and death. Oh! how short those days seem to us as we look back on them now.

Little did the loved one who held the precious form in her arms think that it was for the last time.

Her eldest daughter, Annie E. was away from home teaching, and did not know of her mother's illness. None of her loved ones dreamed that death was near. But all day Sunday our darling kept repeating—"If Annie were just here," and was told—"We will send for her tomorrow, mama." Oh! what a tomorrow! What a terrible home coming! What anguish the morrow brings! Human hands did

what they could, but all efforts were powerless to stay the icy hand of death or to alleviate her suffering. In that room, hallowed by divine presence, she called her loved ones around her and passed quietly away in the arms of her daughter, Ernestine.

Oh! the heart rending scene that followed, when her loved ones realized that she had gone from them forever, that never again would they hear that loved voice, never again see the beloved form in its accustomed place doing all she could to relieve the sufferings of others, never thinking of self. The memory of that sacred hour will ever be an inspiration to the motherless children and the heart-broken husband to a higher and nobler life, that some day, some time we may meet her again.

"We can not feel that thou art far: Since near at need the angels are, And when the sunset gates unbar, Shall we not see thee waiting stand, And white against the evening star, The welcome of the beckoning hand."

Her last days were full of suffering. For nearly six years she suffered almost beyond human endurance, but bore her afflictions with marvelous fortitude. Not a murmur nor complaint did we, her constant companions, ever hear her make even when suffering death-like agonies. How hard it seems that one should be taken whose place can never be filled. No, we may have good and true friends, but none will ever watch over and care for us as our mother did.

Some times our sorrow seems greater than we can bear and we are constrained to cry, "Why was this, the bitterest cup that could be given to anyone, given to us? But,

"Some time we shall know why Our sunniest mornings change to noons of rain; And why our steps are shadowed so by pain— And why we often lie On couches sown with thorns of care and doubt; And why our lives are thickly hedged about With bars that put our loftiest plans to rout."

Some time we shall know why Our dearest hopes are swept so swift away, And why our brightest flowers first decay: Why song is lost in sight; Why clasping fingers slip so soon apart— Estrangement, space and death rend heart from heart, Until from deepest depths the tear-drops start.

Some time we all shall know Each other, aye, as we ourselves are known; And see how out of darkness light has grown, And He—who loves us so, Despite our willfulness and blind complaint—

Will show us how His kind and calm restraint Can mould a human soul into a saint.

Some time our eyes shall see The silver lining to the darkest cloud, While silvery echoes follow thunders loud. Some time our hearts shall be Content, forgetting all our restless mood. And knowing everything has worked for good— The how, and when, and why be understood."

We know our loss is her gain— yes, and our gain also, for she is a treasure laid away in the vaults of Heaven that we shall receive again at the resurrection. Then why mourn for her?

She spent here a life of sorrow, privations, disappointments, and disease, but now she plucks the fragrant flowers and eats of the delicious fruits of paradise—leans her weary head upon the bosom of her God. Her tears are wiped away, her burden of affliction removed, and she awaits our arrival upon those blissful shores. She stoops down from the golden battlements of heaven to lure us on to that glory that shall be eternal.

"Mother! Mother! Name most sweet, Heaven guide our weary feet Home, where mother is."

Tuesday afternoon, December 20th, we laid her to rest in the family cemetery at Oak Grove where her happy childhood days were spent. 'Twas a lovely evening—the "mists had cleared away" and the sun in his beauty and grandeur, illumined the earth, emblematic of the sunshine of God's love. Mother, dear mother, we love thee too well to wish thee back in this world of suffering. God saw that the little hands had finished their work here. The weary feet could go no farther on life's road, and thus "He giveth his beloved sleep." Surely He will hear the orphans' cry and comfort them in their distress. "Let not your heart be troubled, neither let it be afraid"—sweet, comforting words! In God's own home her sweet spirit is at rest, and there she is waiting for us—our guardian angel. Yes, we shall meet again "beyond life's vale of weeping."

"Sleep, mother, sleep, thy toils are o'er; Sweet be thy rest, so oft needed before. Well have we loved thee, but God loved thee more. He's called thee away to that bright happy shore."

H. E. G. and A. E. G.

Mrs. Amanda J. Mathis.

Daughter of Mr. R. A. Anderson, was born in Hinds county, Mississippi, August 25th, 1843, and

Amos Owen Cherry Trees.

The finest cherries and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs and are filled with large black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest of shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree says: "These trees are rapid growers, they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruitbearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads,' and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during 1897-'98 season.

The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL.	25 CENTS.
6 TREES " "	\$1.00
12 " " EXPRESS	1.75
20 " " "	2.50
50 " " "	5.00
100 " " "	8.00

One tree FREE with each order if you mention THE BAPTIST.

Send money by registered mail, P. O., or express money order or check, making the payable to FRANK BRIGHT, Secretary, and address:

Cherry Mountain Supply Co.,
ELLENBORO, N. C.

References.—Rutherfordton Bank, Rutherfordton, N. C.; Southern Express Co., Ellenboro, N. C.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & Co., Sold by Druggists, 75c. Toledo, O.

Her pastor,

T. N. RHYMES.

GULFPORT, Miss., Dec. 31, 1898.

Dear Bro. Searcy:

I just want to tell you how good my people at Gulfport have been to me, and what a happy surprise they gave me Christmas. The members of my church and some outside friends, fitted me up with a nice hat, and an elegant suit of tailor-made clothes.

With all of the poundings, and with all of the surprises we hear about, you would have to search long before you could find a gift more timely, more appropriate, and more highly appreciated than mine was. The quarantine during the past two summers has made the times right hard for the little Baptist flock here; but, as Paul says of the Macedonian churches, "In a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality."

We trust that the clouds have lifted, and that quarantine is a thing of the past. If so, Gulfport's prospects are bright indeed. Inspired with great hopes, we have started a subscription for a church, of which I shall write before long.

Yours in Christ,

JOSEPH JACOB.

BYHALIA; Dec. 30, 1898.

J. B. Searcy:

I have accepted the work at Collierville, Tennessee, and will move there as soon as they can build a house. Will give half time to C., and the other to Byhalia, Mississippi. Your brother,

J. A. LEE.

If Irritable, Out of Sorts, Depressed in Spirits, have a Dull Headache, take a few doses of Dr. M. A. Simmons Liver Medicine for quick relief.

Morning Sickness, or Nausea from Pregnancy, is dispelled by Simmons Squaw Vine Wine or Tablets.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

The Shining Way.

In this world of care and sorrow,
Often wonder all alone;
And time brings on to-morrow,
All the world has darker grown.

Difficulties may surround us,
All our pleasures from us go,
Disappointments sad confound us,
Life for us is full of woe.

Of the friends that once did love us,
Only one they all have left—
They have grown so dead to us,
Of them now we are bereft.

In this life there's little pleasure,
Not one ray of light is found,
Of the things we once did treasure,
Thoughts of them now bring a wound.

In despair we oft are groping,
With our sore and bleeding hearts,
Never trusting, never hoping,
Of the one who joy imparts.

But the Savior's eyes are beaming
With compassion and with love;
If we all but knew the meaning,
We would look to Him above.

Our poor hearts would fill with gladness,
If to Him we would but turn,
For in Him there is no sadness,
And in Him we all may learn.

He is calling, gently calling,
Us to turn to Him and live;
How He grieves to see us falling,
When He life to all would give.

Let us then turn to Him, brother—
Turn into the shining way,
'Tis the way, this and none other,
That will lead to endless day.

—MINNIE J. BUTLER,
Senatobia, Miss.

Last Saturday closed "The Week of Prayer." We hope many of our sisters have been blessed spiritually by the prayers that have ascended the throne of God during the week. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "If ye shall ask anything in my name I will do it."

No doubt very many of us are much better prepared, to work more intelligently for having studied the different subjects sent out by our Woman's Missionary Union.

The more we know of the needs of our mission fields the more we want to help on in the great work of evangelizing the world. "Be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord."

We hope Mrs. Ayen will have good reports from the different Societies that received the Christ-

mas cards for offerings to our China Mission. We will be pleased to have these reports for our "Department."

Sisters, read what Bro. William says of Mississippi Missionaries on foreign fields. Surely, news of the good work done by our much loved brethren and sisters in China ought to inspire us with greater zeal in giving the gospel to the world. Let us try to enlarge our contributions so that our boards can send the much needed help that our Missionaries so earnestly ask for.

The Chinese Minister at Washington.

"It is an interesting fact that the new Chinese minister at Washington is a Christian man, a member of the Church of England. His suite nearly all speak English, and one of them, who it is expected will be Consul General, belongs to a well known Christian family in Hongkong. A letter to the *Christian Advocate* says that Minister Wu Ling Fan was educated in London, and called to the English bar in 1877. Viceroy Li Hung Chang became impressed with his ability and selected him as his legal adviser. He was afterward made director of Chinese railroads, and was connected with the negotiations for peace with Japan. While in San Francisco, on his way to Washington, he attended a reception given by all the Christian Chinese in the city, gave a fine address in English and one in Chinese, and especially reminded his hearers of the fact that they owed much to the missionaries for their interest in them at the time when there was no Chinese diplomatic representation in this country."—*Independent*.

To Make the Wheels Go Around.

"One of the fruits of Li Hung Chang's visit to this country is an order for ten thousand tons of steel rails for China's railroads. This first shipment has been made from the Carnegie Steel Company's mill at Braddock, Pa. Japan has sent an order to the same company for five thousand tons of "T" rails, for light railroading and horse cars."—*Selected*.

Please write us frequently, dear Sisters. Let us make our page sparkle with news from the work and the workers.

Miss Moon's Letter.

TUNG CHOW, SH'NG. PROV., CHINA,
October 5, 1898.

Dear Brother:

The school gives me much pleasure. I see marked improvement in the children in behavior and in their studies. The books thus far are nearly all religious. I allow one native educational book for each pupil, but he must provide it. The religious books I provide. They learn a hymn book by heart, read the "Peep of Day" and the more advanced are learning by heart Matthew's Gospel. You see, if it is Sunday-school every day, with the advantage that you can hold your pupils all day and make them study as you can't in the Sunday-school.

The children attend our Sunday-School quite regularly, but I find it somewhat difficult to get a good attendance at church. This is partly due to the distance. I don't think I ought to require girls with small feet to take that long walk twice a day. The teacher is a woman with three small children, and I can't think it right to ask her to come twice a day. She attends Sunday-School regularly. She is a good and faithful teacher, and I think the religious influence in the school is good. The children are taught to sing hymns. I expect to have arithmetic and geography taught next year, but the religious teaching will always be dominant. All the children will be taught Old Testament history, and the New Testament as they grow older, if they stay in the school. I visit the school once a week, and examine them on what they have learned during the preceding week.

During the quarter just ended I have visited sixty-five different villages. My health has been so good that I found I could dispense with my usual summer rest. The people are friendly, and a few have seemed to listen with genuine interest.

A letter received from Mr. Sears to-day tells of recent baptisms in Pingtu. He said that thus far there had been sixty-two baptisms. At the Association, which meets in November, we will have the largest number of baptisms reported in the history of the mission. The native brethren in Pingtu are pushing their educational work at their own expense. Our church school here has had many difficulties to contend with, owing to the starting of an opposition school, and to the necessity of changing the teacher

soon after the opening of school this year.

A young lady from Virginia wishes to come out and work with me. We have been in correspondence some years. I judge from her letters that she will be a great acquisition. She thinks her own church would support her. We sorely need new workers here. It is utterly impossible to undertake what ought to be done, and we are forced to neglect much work that we would gladly do. I understand that the Board can only do what the brethren and sisters provide funds for the doing. I wish some of them could come here and see the need as we see it. Then, I am sure, they would gladly provide the means to send out new workers. We have a Post Office now at Tung Chow, and the address is given above.

With best wishes for your work,
Most cordially yours, L. MOON.

Parts of South China are overrun by rebels and robbers. They are taking advantage of the uncertain state of governmental affairs in the Empire to make themselves unusually troublesome. Some of the missionaries have been driven from their stations and others hindered from making visits to the outstations. Notwithstanding these disturbances, the work of our South China Mission is more than usually hopeful, and many people are anxious to hear the Gospel.

F. M. JOURNAL.

Miss White, of Canton, writes of the completion of her new boat, in which she will do work in the districts southwest of Canton. Thousands of villages in the delta of the West and North rivers can be reached by boats. This new boat, built to order, will furnish transportation for the workers, a house for them to live and rest in after the day's work, and often a place to talk with inquirers and to instruct the Christians. It will greatly relieve the hardships of country work and carry the Gospel to many villages not heretofore visited.—*Foreign Mission Journal*.

Married

At the Baptist church at Senatobia, Miss., Dr. Claude Still of Shaw, Miss., and Miss Byrd Wilkinson were married on Dec. 28, 1898, by the bride's brother, Rev. S. A. Wilkinson. With thanks.

Fraternally,
S. A. WILKINSON.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
CRYSTAL SPRINGS, MISS.

Lesson for January 22, 1899.

CHRIST AND NICODEMUS, JOHN III. 1-16.

Motto Text:—"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John III. 16.

Our lesson gives us an interview between two Jewish teachers—one from Jerusalem, the other from God. Jesus was attending the first passover of his ministry and had attracted the attention of the people, many of them believing in him on account of the signs which he did. Their faith, however, was what Luther called a "milk faith" and not of that sincere type which Jesus could recognize as genuine, for he could not trust himself to them.

A MAN TO WHOM JESUS COULD TRUST HIMSELF. We must not fail to connect the first verse of chapter 3, with the closing verses of chapter 2. Nicodemus is introduced by way of contrast with those to whom Jesus could not trust himself, as one who was trustworthy, and to whom Jesus could unfold the true nature of his kingdom and mission. He came to Jesus by night, presumably for fear of the Jews, though scripture nowhere states this as the reason, but wherever mentioned he is designated as the night-comer. Being a Pharisee and a member of the Sanhedrin he was a representative of the proud and cultured aristocracy of his day, and although this unschooled teacher from Galilee had appealed to his heart, he could not come out openly and confess him until he learned whether he was really the Messiah, a fact to which nobody in Jerusalem had agreed. We must not confuse his cautiousness with cowardice. Beside, he and Jesus were both very likely busy during the day and the night gave a better opportunity for quiet, uninterrupted conversation. The first words uttered by Nicodemus are a candid admission that he and those associated with him admitted the authority of Jesus to teach, though he had not been trained in the Rabbinic schools. This admission, however, went no further than a recognition of Jesus, as a divinely authorized teacher, based on the signs he had done. We gather from these words, and what followed, that Nicodemus'

mission was to hear more of this new teacher's doctrine.

The new doctrine announced and enforced. Nicodemus was doubtless looking for the consolation of Israel's national redemption, and desired to know how this new teacher was related to this hope of a coming deliverer, who was to restore the kingdom. Jesus reads his heart at a glance, and without any complimentary allusions emphatically announces the new birth as essential to membership in the kingdom of God. This kingdom is spiritual, and hence, to see or realize it, a spiritual birth is necessary. That Jesus means "born anew" and not "born from above," though the latter is included in the former, seems clear from the answer of Nicodemus. Had Jesus meant "born from above" the reply of Nicodemus would seem nothing more than nonsense. The ruler simply fails to grasp the deep spiritual truth of the new birth. So Jesus asserts the nature and origin of it in verse five, "Verily, verily I say unto thee, Except a man be born of water and the Spirit, he cannot enter the kingdom of God." The interpretation that makes "water" mean baptism is contrary to the whole tenor of scripture and particularly to those passages which plainly state that faith is the sole condition of salvation apart from any external ceremony. Baptismal regeneration and its corollary, infant baptism, probably owe more to the passage thus interpreted, than any other passage in scripture. While "born of water" does not denote baptism, the phrase may allude to it, i. e. to the purification which it symbolized. So Broadus and others. Then we would understand water to be used to denote the purity of the new birth in contradistinction to impure natural birth noticed before in 1:13. The Jews were familiar with the use of water for ceremonial purification, see 3:25, Mark 7:4, also Ezekiel 36:25-27, where the creation of the new heart is set forth by the symbol of water in connection with the work of the Spirit without any reference to baptism. That nothing more than a "thorough spiritual purification by the operation of the Holy Spirit" is intended, seems favored by the construction which combined the two terms as the object of one preposition.

The view which makes water mean the word of God is far fetched and highly improbable. This birth must originate beyond

human experience, for, that which is born of the flesh is flesh, and can never become spirit of itself. If there is to be a change from a lower to a higher kingdom it must be through the power of the higher, never vice versa. The mystery of this new birth does not lessen its necessity. There are more things in heaven and earth than are dreamed of in our philosophy, and so it will never do, to limit our faith to that which we can understand. Possibly as the Savior looked into the puzzled face of Nicodemus he heard the sound of the wind on that early spring night, which suggested that striking analogy between the two different forces, wind and spirit, denoted by the same word in the Greek. The effects of both were within the range of experience, but their source and end were not understood.

AUTHORITATIVE NATURE OF CHRIST'S TESTIMONY. Nicodemus insisted on knowing the how of this new doctrine, but Jesus simply asserted the authority of the teachings of himself and those associated with him, at the same time arraigning Nicodemus as guilty of unbelief. If he could not understand the new birth and its attendant graces, which are matters of experience, i. e., earthly things, how could he understand heavenly things, i. e., matters of pure revelation, which must come through one from God? No one has ever come from this presence but the son of man who is at the same time from heaven and in heaven. He alone must reveal them as a teacher from God.

THE MISSION OF GOD'S SON. Nicodemus was doubtless familiar with the uplifting of the brazen serpent by Moses. Seizing this as a type of himself Jesus teaches the lesson of the cross as the end of his earthly mission. As the sight of the uplifted serpent healed the serpent-bite, so faith, in the uplifted Son of man, made to be sin for us, would heal the sin-curse. This remedy was available to whomsoever would believe and meant eternal life. This message of God's infinite love, measured by self-giving, was the central truth in the mission of God's son. As he accomplished his mission he established his kingdom with the cross as its chief corner stone and the new birth as the only door of admittance.

With the latter glimpses we have of Nicodemus, John 7:50-51; 19:58, we trust that he entered into this kingdom of life and light.

Little Folks.

Dear Little Folks, we now want to hear from a great many of you. We want you to read THE BAPTIST and learn to be good missionaries. Some of you will grow to be good farmers, and farmer's wives, which is the happiest place to live in the world. Some of you will be College presidents and teachers. Some of you will be doctors, and lawyers, and some of you will be preachers and missionaries. Some of you will go to China, and some to Japan; and some to Africa, and some to the Philippine Islands. Some will go to Italy, and some to Brazil; some to Mexico, and some to Cuba and Porto Rico. In all these places we have missionaries now, except the Philippine Islands. We want you all to be good missionaries. Missionaries are of two kinds, those who are sent, and those who help send them. Now we want a whole lot of little letters from our little missionaries. We will start with Cuban missions, but may soon undertake some others, as well. Send with your letters, your nickles, and dimes, and quarters, and any amount you see fit, and we will report our work through THE BAPTIST. Here is a nice little letter from Fannie W. Covington, and Jac Covington, each sending a nickle.

HAZLEHURST, MISS.,

Jan. 2, 1899.

Dear Bro. Searcy:

We are glad of the opportunity to send you our mite for Cuban missions. We have a good Sunday-School, and we enjoyed your sermon very much last Sunday morning. We hope that our aim in life will be high, in imitation of Paul.

We are very truly your friends,
FANNIE W. and JAC COVINGTON.

There ought never to be a meeting of our people for the discussion of the important interests of the denomination without a thoughtful discussion of the question of the denominational weekly paper. The duty of our pastors to place a denominational paper in every home in their fields should be emphasized and enlarged upon. The most permanent and helpful growth of our denominational work will be thus conserved, and every interest of the Master's kingdom advanced. We are not saying this because we are in the paper business, but because it is the truth. Every good pastor knows that it is the truth.—*Baptist Standard*.

HOME READING.

Why Don't You Laugh?

Why don't you laugh, young man, when troubles come?
Instead of sitting round so sour and grum?
You cannot have all play
And sunshine every day.
When troubles come, I say, why don't you laugh?

Why don't you laugh? I will ever help
to soothe
The aches and pains. No road in life is
smooth;

There's many an ugly hump
And many a hidden stump
O'er which you'll have to jump. Why
don't you laugh?

Why don't you laugh? Don't let your
spirits wilt,
Don't sit and cry because the milk you've
spilt;

If you would mend now,
Pray let me tell you how:
Just milk another cow! Why don't you
laugh?

Why don't you laugh, and make us all
laugh, too,
And keep us mortals from all getting blue?
A laugh will always do.

If you can't laugh, just grin—
Come on, let's all join in! Why don't you
laugh?

—Selected.

Seed Thoughts.

Any weapon is enough if the
Lord is only behind it.—William
Ashmore.

The true soldier wins his victory
before the battle. It is a victory
in the heart.—A. C. C.

If there be no enemy, no fight;
if no fight, no victory; if no vic-
tory, no crown.—Savonarola.

When the Son of God is con-
quered, we will be conquered, and
not before.—T. J. Cuyler.

Life is not victory, but battle.
Be patient a little longer. By and
by in our hushed and waiting
chambers, each in his turn, we
shall hear the sunset gun.—Ros-
well Hitchcock, D. D.

Be Happy.

"Rejoice in the Lord always:
and again I say, Rejoice." It is
not everything that, having been
said once, is worth saying again.
Speakers sometimes say what they
have said because they have nothing
else to say. Words are more
plentiful with them than ideas, and
they repeat the same words in the
hope that they will be supposed to
express a different thought. But
this was not the case with Paul
who had abundance of ideas with

which to crowd every sentence and
under the weight of whose thought
language was sometimes strained
to the point of breaking down. He
must, then, have been expressing a
thought of more than ordinary im-
portance when he deliberately
wrote, "Rejoice in the Lord al-
ways: and again I say Rejoice."
No other grace receives this dupli-
cate commendation and enforce-
ment. And this double emphasis
is borne out by the large place joy
fills in the Scriptures. We com-
monly think of faith as being the
fundamental virtue of the Chris-
tian life, and from one point of view
it is, but more is said of joy than of
faith. A rough count discloses 345
passages in the Bible that speak of
joy. Joy was the first note in the angel's
song at the birth of Jesus, and joy
is the last word in the account of
his ascension. The Bible is a
cheerful, helpful book, and the gos-
pel is good news, glad tidings of
great joy. Faith and joy are re-
lated as means and end. We be-
lieve in the Lord in order that we
may rejoice in the Lord. The one
is seed and root; the other is blos-
som and fruit. The one is the key
to which the instrument of life is
tuned—the other is the music that
swells upon its strings. Faith
comes first, but joy comes last. No
Christian grace has reached its com-
pletion until it has flowered into
joy. To be saved is not to be sad.
Man's chief end is to glorify God,
and to enjoy him forever.—Presby-
terian Banner.

Good Trees.

Christ said, "Make the tree
good," and proceeds to do it. And
how does he do it?

He does it by coming to us, to
every soul of man on the earth and
offering, first, forgiveness for all
the past. I do not know that
among all the bonds by which evil
holds a poor soul that struggles to
get away from it, there is one more
adamantine and unyielding than
the consciousness that the past is
irrevocable, and that "what I have
written I have written," and never
can blot it out. But Jesus Christ
deals with that. It is true that
"whatsoever a man soweth that
shall he also reap," and the Chris-
tian doctrine of forgiveness does
not contradict that solemn truth;
but it assures us that God's heart
is not turned away from us, not
withstanding the past; and that we
can write the future better, and
break together the fatal bond that

deceives, apart from him that to-
morrow shall be as this day, and
much more abundant, and that past
sins shall beget a progeny of future
ones. That is at end, if we take
Christ for our Saviour.

He makes the tree good, in an-
other fashion still; for the very
center, as it seems to me, of the
gospel of Jesus Christ is that into
the spirit he will breathe a new life
kindred with his own, a new nature
which is free from the law and
bonds of past sin, and of present
and future death. The tree is
made good because he makes those
who believe in him new creatures
in Christ Jesus. Now, do not turn
away and say that this is mysti-
cism. Be it mysticism or not, it is
God's truth. It is the truth of the
Christian revelation, that faith in
Jesus Christ puts a new nature into
any man, however sinful he may
have been, and however deep the
marks of the fetter may have been
upon his limbs.

A few doses of Dr. M. A. Simmons Liver
Medicine will do more for a Weak Stomach
than a prolonged course of any other medi-
cine.

Christ makes the tree good in
yet another fashion, because he
brings to the re-enforcement of the
new life which he imparts the
mightiest motives, and sways by
love, which leads to imitation of
the beloved, which leads to shun-
ning as the worst of evils anything
that break the communion with the
Beloved, and which is in itself the
decentralizing of the sinful soul
from its old center, and the mak-
ing of Christ the Beloved the cen-
ter round which it moves, and from
which it draws radiance and light
and motion. By all these methods
and many more that I cannot dwell
upon now, the problem is trium-
phantly solved by Christianity.
The tree is made good, and "in-
stead of the briar shall come up
the myrtle tree."—Dr. McLaurin.

If Gloomy and Nervous, and looking on
the dark side of things, take a few doses of
Dr. M. A. Simmons Liver Medicine, and
the gloom will disappear.

What We Gave and Got From
Spain.

"A class in geography was recit-
ing in one of the rooms of the Cen-
tral school-house yesterday, when
the matter of the interchange of
commerce and natural products
came up for discussion and review.
After referring to other countries
and explaining what kind of arti-
cles were shipped to Germany,
France and England, the teacher
put to the class this question:

"What do we send to Spain?"

A number of little hands went
up all over the room, indicating a
readiness and desire to answer,
and the teacher told a bright look-
ing little girl at the further end of
the room that she might tell, and
she said:

"We send soldiers to Spain."

"Yes, that is true," said the
teacher, "but can you tell what we
receive in return?"

"We get islands," came the an-
swer promptly from the same lit-
tle girl."—Oregonian.

To subdue Nervous Irritability, Neural-
gia, Hysteria, St. Vitus' Dance, use Sim-
mons Squaw Vine Wine or Tablets.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Death of Miss Archer.

Miss Maria Archer departed this
life at her home near Macon, Missis-
sippi, on September 3rd, 1898. She
was born in Habersham county,
Georgia, in 1830.

Early in life, she, with her pa-
rents, moved to Mississippi; and
after a few years her father died,
leaving the family in such circum-
stances as required of each member
to use economy and diligent efforts
to make a living.

When she was about fifteen years
old she was sent for to come and
stay with a friend in Macon during
a protracted meeting there. At
this meeting she professed conver-
sion and joined the Baptist church;
and through a long life she has
adorned her profession by a pious
walk and Godly conversation. In
1866 her mother died, and she with
that sister who ever remained with
their mother were left alone at that
home, near which Concord Church
was built, and where they remained
living together until God called her
away. She was a consistent, faith-
ful member of the Concord church
from its organization until her
death, and endeavored never to ne-
glect her duties to the church.

At her and her sister's home, the
pastors of the church and visiting
ministers found a cordial welcome,
and witnessed the influence of
Christianity in that humble home.
There could be seen confiding trust
in the Almighty for protection,
and for the blessings of life and
sincere thankfulness for the com-
forts of life. As a neighbor she was
kind and accommodating, and would
spend days and nights, when neces-
sary, nursing the sick in the neigh-
borhood. Her Christian patience,
fortitude and resignation, in her
long sickness, and her triumphant
death, all bear testimony to God's
presence with her.

J. H. BUCK.

A Test Case.

A meeting of the woman's Board
of Home Missions of the Presbyte-
rian Church in New York City,
was held last week to inaugurate
an aggressive campaign to prevent
the seating of Brigham H. Roberts,
the avowed polygamist, as repre-
sentative from Utah in the Fifty-
Sixth Congress. Rev. Mr. R.
Campbell, of Salt Lake City, intro-
duced Eugene Young, a grandson
of Brigham Young.

M. Young said, among other
things: "There seems to be a dis-
position in the East, particularly

among the politicians, but even
ally the result of three or four
causes. The primary bonds of
unity in a people are language,
traditional beliefs, and occupation
of defined territory—linguistic, re-
ligious, geographical. But two
European peoples have succeeded
in maintaining their identity and
perpetuating their separate exist-
ence without definite locality.
Gypsies and Jews are landless.
While the Gypsies have retained
their tribal organizations though
wandering, the individual Jew has
perpetuated his isolation as an in-
dividual. Thus the ancient peo-
ple, Israel, without locality, with-
out a distinct language, without a
well defined unity of political ex-
pectation, have succeeded in living
right on through the ages almost
untouched by surrounding influ-
ences.

They will learn through his elec-
tion that a people 300,000 strong
have turned from American liberty
and American morality, and have
taken the initial step toward the
establishment of a hierarchy for-
eign to our institutions and our so-
cial laws, in the midst of our re-
public. If in dragging polygamy
into the House of Representatives,
Mr. Roberts is representing the de-
fiant sentiment of the whole Mor-
mon people, then the people must
not rest until Congress has cast
him out as a warning to all cove-
nant breakers and all polygamists."

These are strong, brave words,
and are all the more remarkable
coming from a grandson of Brigh-
am Young. We hope that they
make an impression upon the peo-
ple of this country, and upon the
Congress of the United States. If
Mr. Roberts is seated it will be a
confession on the part of Congress
that the laws against polygamy are
null and void. Can Congress
afford to make such a confession?
This is a test case.—Baptist and Re-
flector.

For Overworked girls and Feeble women
Simmons Squaw Vine Wine or Tablets are
nature's greatest boon.

The Jews.

In a series of articles on "The
Racial Geography of Europe,"
running in Appleton's Popular Sci-
ence Monthly, Dr. William Z. Rip-
ley, in the December number of
that magazine, writes upon the
Jews. The general aim of these
articles is not strictly ethnological
but rather leads to a study of the
location of different racial families
and of the causes which contribute
to their dissolution, movements and
re-formation.

Evidently this careful writer is
sorely puzzled for a satisfactory ex-
planation of the perpetuity of Israel
compared with other peoples.

Social solidarity, or nationality
which he regards as but another
name for the same unity, is gener-

ally the result of three or four
causes. The primary bonds of
unity in a people are language,
traditional beliefs, and occupation
of defined territory—linguistic, re-
ligious, geographical. But two
European peoples have succeeded
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ple, Israel, without locality, with-
out a distinct language, without a
well defined unity of political ex-
pectation, have succeeded in living
right on through the ages almost
untouched by surrounding influ-
ences.

Mr. Ripley might have made the
situation much more emphatic by
recalling that numerous attempts,
political, social, and evangelistic
have been made without effect to
break down the strength of Jewish
separation and to blot out the lines
which are as well marked today as
two thousand years ago. He might
have recalled the fact that inter-
marriage among so limited a num-
ber has in every other case brought
degeneration and death. In the
history of nearly four thousand
years, the Israelites have had a
government of their own less than
one-fourth of the time, which was
not sufficient to establish an inde-
structible national spirit. Driven
from every country, persecuted be-
yond description, fined and robbed
to the last penny, they have sur-
vived all these oppressions and
have emerged with a life which
seems to have abated none of its
vigor.

We were shocked at the terrible
tragedy at New Albany on the 3d
inst., when a secret bomb was
placed in a box evidently with the
intention of destroying the agent
of the K. C. & B. R. R., Mr. R. N.
Dalton.

The explosion wounded not only
Mr. R. N. Dalton, but also, F. W.
Dickson, L. K. Rust, E. R. Hitt
and Jesse Swain. This must be the
"little season" when Satan is
loosed.

We note with sadness the death
of Dr. Bitting of Philadelphia.
A prince, and a great man has
fallen in Israel. The Bible work
of the Publication Society is his
monument.

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Thorn in Paul's Flesh.

I do not claim to have solved the problem fully satisfactory to myself, but certainly with greater satisfaction than anything I have ever seen advanced by others.

The position taken may contradict what Paul says in other passages, if so, I am ignorant of it. I have confined myself to the 11th and 12th chapters of 2d Corinthians.

Paul interfered much with Satan's kingdom, and it is no wonder that Satan sought to interfere with him. But some people need not become alarmed at this thought—he can very well afford to let them alone.

I proceed now to give my view and what I think are sufficient reasons for it.

1. Paul's temptation to glory arose through the "greatness of revelations." See v. 7. Now we know from what we learn of Paul in his relations to others in the work, that he was human. No one claims for him that he was not. I simply say this to prepare our minds for what follows. The more glorious the revelation, the greater the necessity for him to be reminded that the treasure was committed to an "Earthen Vessel." Accessions of outward advantages, such as wealth and social position, are full of risks, but accessions of inward power are far more perilous. Paul was like other men in more ways than one—his pride was touched. All students of the Bible know, that pride is a great spiritual evil. To be "exalted above measure" is to be proud, and to be proud is to be hostile to soul progress.

2. Paul's inward power led him to desire a life of perfection, which is beyond this life.

What can he mean if this is not true, when he says, he knew a man about fourteen years ago, whether in the body or not he could not tell—but God knows—that was caught up into heaven and heard words that it is impossible to repeat, and then says, if he was like that man he would have reason to glory? Paul, like some other men was not willing that any one should excell him in the Christian graces.

Follow him a little further in his thoughts please. After telling us this he says: "I will not glory, save in my weaknesses." Not infirmities as the old version has it, for the Greek word *astenia* does not mean that, but weakness. He has just told us in previous chap-

ter, how he had been persecuted for Christ's sake, and now in verse 10 he repeats some of them in connection with his weaknesses. I believe this repeating of his afflictions or persecutions for Christ's sake accounts for the proneness of men to say his thorn in the flesh was some physical malady.

I desire to say before leaving this thought, that I am aware of the fact, that some take the position that Paul referred to himself when he spoke of the man he knew fourteen years ago, that had been caught up into the third heaven. I do not believe verse 5 will admit any such view.

3. The "messenger of satan," or thorn in the flesh, was the eternal fact, that he was human. After all of his knowledge of God's will and greatness of inward power, he could not down the fact of his humanity, as long as he remained in the flesh, and necessarily kin to all of its evils. The Apostle's flesh was the battle-field on which Christ would triumph. God, in sending a temporary affliction may have a temporary end in view, and when that end is reached the affliction may be removed. But removing our human nature would be lifting us out of our present sphere of existence. Hence God could not answer Paul's prayer just as he prayed it, without having him lay down the work he had for him to do and taking him home to heaven.

But, as Christ prayed three times in the garden, so this Christ-like Apostle knocks three times at heaven's door, and receives the intelligence, "my grace is sufficient for thee: for my power is made perfect in weakness." Now, will any one dare say, that God's power is made perfect in physical weakness? If so, a race of people who are all invalids and cripples, would be just what God needs to show forth his perfection.

It was the weakness of humanity, and Paul understood it so, or he never would have said, "most gladly therefore will I rather glory in my weakness, that the strength of Christ may cover me." Let weakness here mean humanity and we can readily understand how the "messenger of satan," which told him he was still human, could become a blessing to Paul, in that it would keep him humble. It not only keeps him humble but proclaims the power of Christ, and Paul can now say, "when I am weak then am I strong."

How many of us today know

that true strength is obtained through consciousness of our utter weakness! The man Paul knew about fourteen years ago was completely hidden in Christ. As much so as the man is hid in his own house, the traveller in the cleft of the rock, or the voyager in the Ark, when "the Lord shut him in." This is the way for the thorn in the flesh to become the stem upon which the flower of divine glory is to blossom.

R. L. BUNYARD,
New Lisbon, Wisconsin.

Program.

The Fifth Sunday meeting of the Coldwater Association is to be held with Mt. Manna Baptist Church Friday before the Fifth Sunday in January, 1899.

Introductory Sermon by Elder B. R. Hughey, at 11 A. M. Friday. Alternate J. W. Alford.

1. The need of co-operation between Country Churches—T. A. Knight.

2. Is it the duty of every Church member to contribute to the cause of Christ?—H. J. Legge.

3. Bible doctrine as to apostasy—H. A. Duboise and T. C. Dockey.

4. Why should Baptists study the Word of God?—W. W. Percy.

5. Does attending the Sabbath School release the children in any way from the obligation or necessity of attending the preaching services, or cause them to have less desire for said services?—H. A. Duboise.

6. Why are Baptists a peculiar people?—B. R. Hughey.

7. Is there any more obligation to obey the ordinance of Baptism than the Lord's Supper?—A. N. Billingsley.

8. The best method of teaching in the Sabbath School—T. P. Janney.

9. Is the believer in Christ under obligations to keep the Ten Commandments as God delivered them to Moses?—N. F. Metts and J. W. Alford.

All parties coming on the railroad please notify Bro. A. G. Perry, at Coldwater, so they can be met with conveyance to the church. All are invited. Notify Bro. Perry by Wednesday before the fifth Sunday.

ELD. A. G. PERRY,
Chairman.

The Baptist Church in Jackson has ordered the pews and other necessary furniture for the main audience room, and will be in the new quarters in early spring.

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